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CAUSES DIGESTION OF THE FOOD.

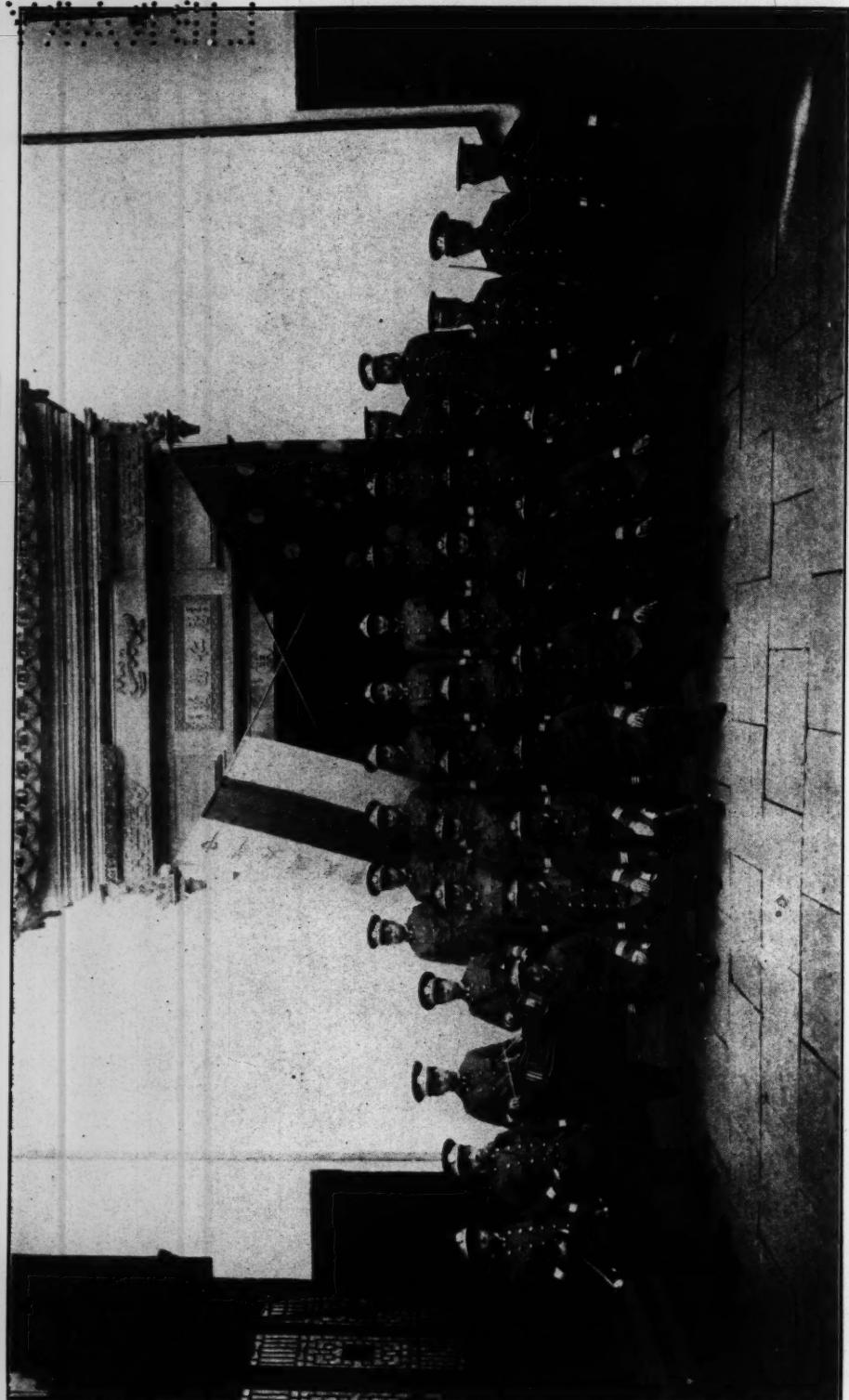


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# THE CHINESE RECORDER

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APRIL, 1912

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## Editorial

### **Educational Association Papers.**

WE offer no apology for inserting in this Special Educational Number of the RECORDER, some of the papers prepared for the Triennial Meeting of the Educational Association to be held in May. The papers to be presented at that important Conference are to be printed in advance so that members may have an opportunity of knowing beforehand the views contained in them. In this way it is hoped to secure a more thoughtful and careful discussion of the various educational problems now arising. The papers printed here will obtain a wide reading, and by publishing them the RECORDER will help to make the coming meeting more profitable to the Association.

\* \* \*

### **Future of Missionary Educational Work.**

ONE of the questions we are now called upon to answer is, what will be the future of Missionary Educational Work when the Chinese Government really takes in hand

the establishment of an efficient national system of education? Some are inclined to think that our day of great usefulness will have passed, and that our schools are destined to sink into insignificance, and to become a negligible factor in the education of Chinese youths. In support of this opinion they dwell upon the fact that the Government will have such an advantage in the way of resources that it will be impossible for missionary

schools to keep abreast in building, equipment, teaching staff, etc., with the public schools. We realise fully the force of this argument and yet we venture to believe that the outlook is not as gloomy as some would suggest. We feel convinced that in the new China the Christian schools will supply a great need and will have larger opportunities.

\* \* \*

**The Need.** THE Government system of education will be what we generally call secular. The attempt will be made to keep a place for the ethical teaching of the ancient Classics, but there will be no distinctively religious teaching. In order to avoid religious controversies, and to treat all her citizens alike, the only policy possible will be to separate Church and State as has been done in the United States, and to banish religion from the school curriculum. Americans are not of one opinion in regard to the results of the public school system in their own country, but the vast majority believe in it thoroughly. Although entirely secular, yet the Christian teacher exerts a Christian influence. Furthermore, the fact that the students are living in the atmosphere of a Christian civilisation counts for a great deal in the formation of their minds and characters. The churches strive to supplement what is lacking in the public school system. In China, secular education will be on an entirely different footing. There is no Christian atmosphere ; there will be few Christian teachers at first. The spirit pervading these schools will probably be a materialistic one—hostile to religion. One can hardly exaggerate the danger. The Japanese are realizing that the tendency of the secular school system in that country is towards materialism, and it is easy to see that the same thing will take place in China. Hence the need of the Christian school will be great. It will be a great blessing to China if alongside of her public schools there are private Christian schools, giving the same general education, but at the same time laying the emphasis on the importance of religion and of the development of character. In these schools, the Chinese will learn that science and religion are not incompatible and that a man may search out nature's laws and yet retain the spirit of reverence for, and dependence on, the God of Nature. These schools will have a profound influence on the future thought of the country, for they will send out young men with Christian ideals into all the professions and walks of life.

**The Opportunity.** AT the same time, we believe these schools will have a greater opportunity than ever before. We say this because we think we can look forward in confidence to complete religious toleration in the future. In the past, students at Christian schools were discriminated against in many ways, and naturally such institutions were placed at a disadvantage. There seemed little likelihood of their work being recognized in any way by the Government, or of their graduates being accorded the same privileges as those in Government institutions. Hereafter we believe there will be a great change in the attitude of the authorities. They will gladly welcome the assistance we are rendering. Provided that our schools are as efficient as theirs, they will welcome them as a useful auxiliary force in the education of the people. Permission will be granted to Christian schools, provided they do not draw any of their income from the State, to give religious teaching. The graduates will be recognized as of equal standing with the graduates of Government institutions. Inspection may be required, and the Government curriculum will have to be adopted, but at the same time there will be no interference with the religious life of the school. Hence it would seem as if wider opportunities than before would come to the Christian educationists.

\* \* \*

**Mission Educational Policy.** As near as we can safely forecast, missionary educational institutions under the new regime will be private schools conforming to Government requirements and submitting to more or less Government inspection. This would seem to be the only solution consistent with the motive of missionary work in general. While admitting the fact that such recognition brings with it problems as well as advantages, as a study of the educational situation in India will show, yet mission schools will thus become a much more potent factor in China. In the face of this change which is now hardly more than a question of time, it behooves the missionary educationists to formulate a policy which will enable our schools to cope with the situation. With respect to the future public schools of China, missionary educational institutions must be models, and certainly in every respect as good. That is where the efficiency of our educational system must take us. With reference to the growing Christian constituency in China, mission schools must stand for training for

Christian living; for when this ceases to be true of us we are no longer doing that for which we came. How can we obtain this effectiveness as missionary institutions and efficiency as educational institutions? By concentration. For the place of the mission schools in the development of China depends not on number but on quality. For this, concentration of efforts and funds is essential. This resolves itself into the question of effective coöperation among the various denominations now doing educational work in China. Our schools must not become secular, but they need not remain denominational to prevent this. The weakness that results from individual effort where united effort is possible is becoming a distinct obstruction to placing mission schools where they can cope with the situation. Our mission educational policy resolves itself to this, the necessity of sinking our individual aspirations in the larger purpose of making our educational system adequate to the task of helping our Christian constituency take its rightful place in the nation.

\* \* \*

**A Crisis in Missions in China.** WE are pleased to see that the Church at home is awakening to the gravity of the situation of a new China and their responsibility to furnish every help in giving them the Gospel. Mr. W. T. Ellis, Editor asfield of *The Continent*, Chicago, who has been in China more than once and has travelled extensively in other parts of the world, and is an earnest Christian worker, sounded a clarion note in a recent issue of that paper, calling first upon the people at home to bestir themselves, and, secondly, upon the missionaries. Such an opportunity, and upon so vast a scale, has never occurred before, nor one more promising in rich results, provided adequate means are provided, and proper methods adopted. As an indication of what is going on we may mention that an interdenominational meeting was to be held in New York, February 29th, under the auspices of the Foreign Missions Conference of North America, to consult together as to what steps should be taken, unitedly, to meet the present emergency. Two of the themes for discussion were, How shall the Boards and Missions prepare for the enlarged evangelistic opportunity following the political readjustment of China? and, How shall they prepare for the enlarged educational opportunity? These two are all-embracing, and if they answered them correctly and adequate action follows

the answer, we shall have grounds for expecting great things for China. Are we who are on the field alive to the situation, or are we simply going on in the old way?

\* \* \*

**The Foreign  
Mission Call.**

IN *The Missionary Record* for February, 1912, under the topic "The Limited Service of Christians," there is treated a question which is not new, and yet which is not given the prominence it deserves. It is that of the method of securing missionary workers. The question is raised as to whether missionaries should not be called for definite positions on the mission field, just as the churches at home call their pastors, or other religious workers, rather than that the force on the foreign field should be left to the limited supply secured by the present method of volunteering. It is pointed out that there are many difficult posts to fill on the mission field, for which posts, not infrequently, specialists are wanted. If the selection for such positions could be made from the entire membership of the Church these posts could be filled more efficiently. The church at Antioch did not wait for Barnabas and Paul to volunteer; they were called to the missionary work. Since, then, every true soldier of Christ holds himself at the disposal of his King, the writer asks why should not definite calls be given to the men at home? The article admits that there are occasions when there would be refusals, but claims that the result would be a larger number available to fill the crying needs on the foreign field. A constructive suggestion is made that the question of this call to the foreign field should be put in the hands of a Selection Committee. In reading this article one naturally raises the question, why, in the event of work at home, the Church should take the initiative in securing the men; whereas, in the case of the foreign missions, it is left entirely to the individual. The work on the foreign field is certainly not less important; and certainly it does not require less care in the selection of those who are to do it. The question raised in this article is extremely pertinent to modern conditions of missionary work.

\* \* \*

**A Serious  
Situation.**

THE eyes of the world have been upon China during the past month as never before. The quiet manner in which, for the most part, the Revolution was effected, the wonderful turning over of the whole nation, and the seemingly masterful control of the situation

in the North by Yuan Shi-kai, left people all unprepared for the terrible sacking of Peking and Paotingsfu, and other cities, and their fearful aftermath, and all are wondering, What next? We are not pessimistic and have every wish for the peace and welfare of the new Government of China, but we cannot hide from ourselves that the new Republic is up against a most serious situation. A change of name and a change of the form of government does not change the hearts of men, and in many places it looks as if we were having the old regime under a new name. Squeeze and graft and bribery are as rampant as ever, though practised by different men. But the most serious defect of all is the utter lack in so many places of any responsible government. Men of no experience, but with a dangerously explosive amount of patriotism, utterly incapable of wielding power, many of them little more than boys, are placed in positions of the gravest responsibility. There are doubtless strong, capable men in China, but unless they can be brought to the front, it looks as if anarchy were bound to reign.

\* \* \*

**Hopeful Reform  
Propaganda.**

OUR contemporary, the *National Review*, contains an interesting article by E. W. Thwing on, "The new Anti-Opium Movement." In it are gathered up the facts concerning the present status of opium reform. It is encouraging to note that both Dr. Sun and President Yuan have declared their purpose to do all in their power to stamp out this evil and have followed up their pronouncement with orders to those under them to carry out all steps necessary to this end. Our Missionary News Department contains an account of a meeting of Christians in Peking, gathered in honor of the establishment of the Republic, to which President Yuan sent his representative, Minister Yen, to read for him a letter. In this letter President Yuan stated it to be his intention to introduce in the Constitution clauses granting religious freedom. These two reforms mean, if carried out, much for the cause of missions in China. They furnish proof of an appreciation of present needs and are evidence of a determination to attempt to set right the harmful conditions against which they are directed. On these two points the new Government shows unanimity of aim. It is significant that while the country is still suffering from the disorder inevitably resulting from the tremendous political changes that

have taken place, and while many questions of organization and finance are pressing for consideration, that among the first pronouncements should appear some aimed at purely moral reform. These utterances by China's statesmen call for response from the missionary body. This response will need to be more than a passive sympathy ; it must go further than to patiently wait for the fulfilment of these hopeful declarations. Our interest must be positive and result in actual assistance. It is to be hoped that the Government will look to some of the missionary body to help them carry out these reforms ; those to whom the call comes can well afford to make it their chief interest. One effective way of preaching the Gospel is to help, whenever possible, China's statesmen carry out those reforms which remove obstacles to accepting the Gospel. Let us not forget, too, that religious toleration demands much from those who enjoy its benefits. Further, it will not remove by some magic charm the incubus of idolatrous superstition that is upon this great Empire. Therefore we shall need in our turn to be tolerant of the religions that now have a place in China while at the same time seeking to supplant their dead accretions with the higher truth we have. This is by no means an easy task ; it will require careful walking on our part.

\* \* \*

**International Mis-  
sionary Union.**

ONE of the pleasantest and most wisely directed schemes for the entertainment and help of the missionary while at home on furlough, is that of the International Missionary Union which is held for six days each year in Clifton Springs, New York, this year to be held from May 27th to June 4th. Through the generosity of the founder of a large and prosperous sanitarium, provision is made for the free entertainment of as many missionaries, of whatever denomination and from whatever country, as may choose to come. A carefully prepared programme is gotten ready each year, a copy of that for the present year being now before us, and having attended one of the meetings years ago, we can heartily recommend them to all who may be able to attend. Probably nowhere else in the world are there so many missionaries, gathered from so many countries, and embracing so many different Societies, as are convened in these Conferences, and the inspiration which comes to one who is able to attend, abides to bless and refresh for a long time to come.

## The Sanctuary

*"The effectual fervent prayer of a righteous man availeth much."—St. James v, 16.*

*"For where two or three are gathered together in my name, there am I in the midst of them."—St. Matthew xviii, 20.*

"The majority of successful men are persons who have had difficulties to overcome, problems to master; and in overcoming those difficulties and mastering those problems, they have gained strength of mind and a clearness of vision that few persons who have lived a life of ease have been able to attain. Experience has taught me, in fact, that no man should be pitied because, every day in his life, he faces a hard, stubborn problem, but rather that it is the man who has no problem to solve, no hardships to face, who is to be pitied."

"My Larger Education :" Booker T. Washington.

### PRAY.

For an open mind to understand what new lessons God would have us learn by the introduction of a fourth of the human race to a share in the moulding of the future of mankind. (P. 236).

That the continued maintenance of the missionary system of education may be justified by the attainment of the three-fold aim and purpose. (P. 202).

That there may be formed a sufficient number of schools and colleges combining intellectual excellence with the character-forming power of Christian training. (P. 200).

That missionary schools in their place as models of schools of Western learning may serve well the needs of the Christian community. (P. 199).

That these days of progress and reform may see the educational policy of the missions also move forward rapidly. (P. 203).

That there may be no missionary educational institutions professing to do one thing but really doing another. (P. 213).

For a wise decision in those cases where the question of compulsory or optional attendance upon religious services in schools must be met and answered. (P. 206).

For the establishment of a complete system of Government schools and colleges, and that these may constantly increase in efficiency. (P. 201).

That when the Government assumes responsibility for national education there may be no difficulty in correlating missionary institutions with those of the Government. (P. 212).

That the possibility of Christian men and women working in Government schools and exercising a Christian influence may soon become an accomplished fact. (P. 200).

For a freer intercourse between our own educationists and those in the Government schools. (P. 200).

For all students in the Government schools. (P. 200).

That the conditions upon which the new Government will be willing to grant recognition to Christian institutions of learning may be such as will advance the cause of education in China. (P. 205).

That all may be guarded against supposing that the present methods of education have reached finality. (P. 236).

For the coming Conference of the Educational Association of China.

For President Yuan Shih-kai in his difficult work of bringing peace out of chaos. (P. 250).

### GIVE THANKS.

For President Yuan's promise of religious liberty. (P. 251).

That the President recognized the meeting of Christians in Peking and sent a high official to represent him there. (P. 251).

For the acknowledgement of the good works of Christianity made in the President's message to the Peking meeting. (P. 252).

For the broad and tolerant basis upon which the Republic of China has been formed, as is shown in the equality of the five races that make up the nation. (P. 252).

## Contributed Articles

### The Advantages and Disadvantages of Government Recognition of Mission Schools and Colleges\*

BY RT. REV. H. McC. E. PRICE, M.A., BISHOP (C. OF ENGLAND)  
IN FUHKIEN.

IN the summer of 1910 the Educational Association of Fuhkien Province discussed the following question : "Assuming that we are offered Government recognition for our schools, on what conditions should we accept it, and what steps should we take to prepare our schools for it?" Papers were contributed by Miss C. J. Lambert, Dr. Gilbert Reid, and myself. In this article I shall borrow freely from those papers ; and I must begin as I did then by explaining that my thoughts on the question are more derived from experience in Japan than from a knowledge of things in China. At present the conditions of education, whether Governmental or missionary, are not really alike in China and Japan. I assume, however, that we are to look at this question not so much from the standpoint of things as they now are in China as from the standpoint of the future, the conditions towards which things have already begun to move, and towards which they may move with rapidity in the near future when once the present political unsettlement is over.

The chapter on "China", in the "Report on Christian Education" published by the Edinburgh Conference, contains a brief statement on the relation of missionary to Government education. It recognizes the possibility of a great extension in the near future of the Government system of education ; at the same time, it asserts with confidence that missionary schools have a place as models of schools of Western learning, and that they will be needed for an indefinite time to come to serve the special needs of the Christian community. "One aim of Christian effort in China", it says, "should be to create, as a supplement to the Governmental system of education, and at

\*Paper prepared for the Triennial Meeting of the Educational Association.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

least equalling the highest intellectual standard to which in its several grades it may in future attain, a sufficient number of schools and colleges to serve as examples of the highest type of education, in which intellectual excellence is combined with the character-forming power of Christian training. Nothing short of this will adequately meet the situation. Nor, if just emphasis be laid on quality rather than on numbers, is the achievement of this end impossible. Built up first with foreign help, such a system should remain, long after the foreigner has done his work and retired, as thoroughly Chinese as that of the Government, but representing private initiative and Christian ideals. It is important not to lose sight of the possibility that, in course of time and increasingly, Christian men and women will be able to work freely in the Government schools, exercising an undisguisedly Christian influence. This is obviously a result greatly to be desired. Yet, pending its realisation, and in all probability after its achievement, schools of distinctly Christian character will be needed in addition to those maintained by the Government."

Assuming the general correctness of this view, to what state of things may we look forward in regard to education in China? First, to the establishment of a complete Government system of education in each province—from the elementary schools to the Provincial University. It will take a long time for this to become really efficient. Three years ago Dr. Hawks Pott said, "We (that is, the Mission Schools) have not as yet felt the competition of Government schools to any great extent, but that is due to the fact that there has been an appalling display of inefficiency in the management and discipline of Government institutions. In course of time things will be rectified, and we may expect to see a fairly efficient machine constructed, which will produce great and far-reaching results." All well-wishers of China will hope that this expectation may be more than fulfilled. And further, to quote the Edinburgh Report again, "Whatever the defects of Government schools, it is certain that the great body of Chinese students will receive their education in them." To this I think we may add that it is probable that in China as in Japan there will come to be a practical monopoly by Government of the field of lower elementary education. In Japan a child who has passed his or her sixth birthday must enter an

elementary school for a six years' course. "These six years of schooling must be taken in a school recognized by the Government. As only a comparatively few non-Government schools have this recognition, it is natural that parents should send their children to a school the status of which is beyond question. Except for night-schools Christian bodies are compelled to withdraw from competition with Government in all elementary education save the kindergarten."

We may look forward then to the establishment of a complete Government system of schools and colleges in which the great majority of Chinese students will receive their education, a system which will gradually become efficient, and will probably tend to monopolise the field of lower elementary education. Probably also admission to a Government school of any higher grade will come to be practically limited to pupils from recognized schools of the next lower grade. The smoothest and least difficult road to the Provincial College or University of the Government system will be that which passes through the lower grade schools of the same system.

Thus far our forecast has only taken note of the Government system; and this must certainly be the largest part of the picture. But side by side with this Government system there will be the private schools, and especially those connected with the Christian Missions. Even though the tendency may be for the lower elementary mission schools to disappear in course of time, there will still be a place for mission schools for children from say the age of twelve or thirteen up through the higher primary and middle schools to the Christian College or University. This Christian school system will chiefly serve the needs of the Christian community. It must become as thoroughly Chinese as that of the Government, and the lack of system which has prevailed hitherto will be gradually corrected as the Missions follow the lines of the Government scheme and curriculum. "In the construction of the Christian system," says the Edinburgh Report, "the scheme officially promulgated by the Government should be followed, in respect to division into periods strictly, and in curriculum as closely as the highest educational ideals will permit." Nothing, I think, will justify the continued maintenance of this missionary system of education for any length of time unless it really stands for Christian ideals and the highest

educational efficiency. Its proper aim and purpose will be three-fold, first, to provide a thoroughly efficient education on Christian lines for Christian boys and girls, young men and young women; second, to influence non-Christian students who are willing to receive a sound education in a Christian atmosphere; third, to afford an example of really efficient and Christian education which may exercise a helpful influence upon the general system of education under Government control.

Let me pause here to repeat that I am not discussing our subject from the standpoint of the actual conditions of the present, but from that of a forecast of what seems likely to come about sooner or later. These are days of progress and reform, and things have taken to moving rapidly in China, and I hope that this may be said with some truth also of the educational policy of Christian missions.

In our discussion of this subject I hope it will be made clear what is meant by Government recognition. Dr. Gilbert Reid in his paper before the Fuhkien Educational Association mentioned five forms of recognition. The first was that of bestowing rank and degrees through Imperial Rescript. There has been a distinct regulation excluding the graduates of schools under foreign auspices from rank or degree. What will become of this regulation under the new régime? The second form of recognition was that of allowing mission schools to be registered (that is, I presume, as the equivalent of Government schools with which they correspond in grade). The third form of recognition was by grants-in-aid; and the fourth that which may be won informally from local and provincial authorities, as for instance by an occasional visit from leading officials, or by their attendance at some school ceremony. The fifth was that graduates of a school following the curriculum of a provincial college might be admitted on examination, but not on a diploma, to the University in Peking; and graduates of a school ranking with a middle school might be admitted also by examination to a provincial college or high school. Here we may note that mission schools have already received a certain amount of recognition in various ways:—(1.) Graduates of mission schools are being employed in Government schools. (2.) The examinations for candidates expecting to go abroad to study have been thrown open to students of mission schools. (3.) High provincial

officials have attended and made sympathetic speeches at mission schools on various occasions.

But what I suppose we principally mean by Government recognition is the acceptance of our certificates of graduation, and the treatment of our graduates on the same terms as those of the regular Government schools; the full recognition, that is, of our schools of any given grade as of the same educational value in the sight of the Government as its own schools of the like grade.

I do not think that the lack of this recognition is at present making itself strongly felt in our mission educational work; certainly not in the girls' schools. An efficient though non-recognized mission school does not as yet feel the competition of Government schools in China, as such a school does in Japan. But that, as has been already suggested, is because the Government system in Japan is so very far ahead of that in China. "Mission schools," as Dr. Gilbert Reid wrote in 1910, "need not be anxious about Government recognition. . . . The Christian character, and the predominance of Christianity, may be maintained with more ease and more security, at the present stage, if the mission schools are free from all restrictions and regulations which are incident to Government recognition. This is from the missionary point of view, taking the conditions of China and of the educational problem as they are to-day." But when the Government system has really become fairly efficient; when it has followed, and caught up to, and in extent and completeness got ahead of the missionary system, then the competition of its schools will become more serious; and then we shall probably realise more than we do now the disadvantages of our schools not being recognized, more particularly the disadvantage of being outside of the regular recognized channel of progress from the lower grades to the highest. This disadvantage, however, may be greatly lessened by the better articulation and perfecting of our system in each province in such a way that the Christian educational system will be able to take its students up to the highest grades, and to produce young men and young women as thoroughly well-educated as any under the Government system. On the whole, however, I think we may set it down as one of the advantages of Government recognition *in the future* that our schools would be set free from certain disadvantages which would handicap them in their competition

with Government schools. Recognition, which would make those schools which obtained it in some respects a part of the Government system, would make it easy for students from mission schools to pass on into Government schools and *vice versa*. This might be an advantage to both sides. A second advantage which I think likely to come from obtaining Government recognition is *increased efficiency*. The principal of a large mission girls' school in Osaka, Japan, wrote to me some time ago about the results of obtaining a partial Government recognition. In some respects the results were disappointing. Expected privileges were not fully granted. Nevertheless she said, "Even if we had no privileges in connection with Higher Schools, the 'license' has done the school good in bringing the school up to a higher standard of efficiency, and also in inspiring public confidence."

I do not forget that at present many mission schools in China compare favourably with those of the Government system. But Government schools are bound to improve when the Government has learnt how to raise and appropriate money for educational purposes, and to see that it is honestly administered. And even before that good time has fully come we shall feel the stimulus to efficiency if not from the actual example of Government schools, yet certainly from the standard which is set before them. At the same time we must remember that we are responsible for increased efficiency in our Christian schools in any case, whether we receive Government recognition or not.

Increased public confidence is another benefit that may be expected from Government recognition. The Chinese are not showing themselves remarkably fond of enterprises under foreign control in their country. It is not to be expected. They are much like other nations in this. But mission schools which fall into line with the Government system and submit to Government requirements and inspection, and whose students have the same privileges as those of the regular Government schools, will have less of a certain anti-foreign prejudice against them, and will tend to receive an increasing measure of public confidence. This suggests another advantage which may be connected with the obtaining of Government recognition. It would tend, I think, to quicken our steps in the matter of appointing Chinese to positions of high responsibility.

Another advantage which might well come is enlarged opportunity of influence for Christian educationists. Our recognized schools would be in healthy touch with the Government schools. This would tend, as I think it has done in Japan, towards freer intercourse between our own educationists, Chinese and foreign, and those of the Government schools. Such intercourse should in time become, and ought to be made the most of, a real opportunity for the spread of Christian principles of education.

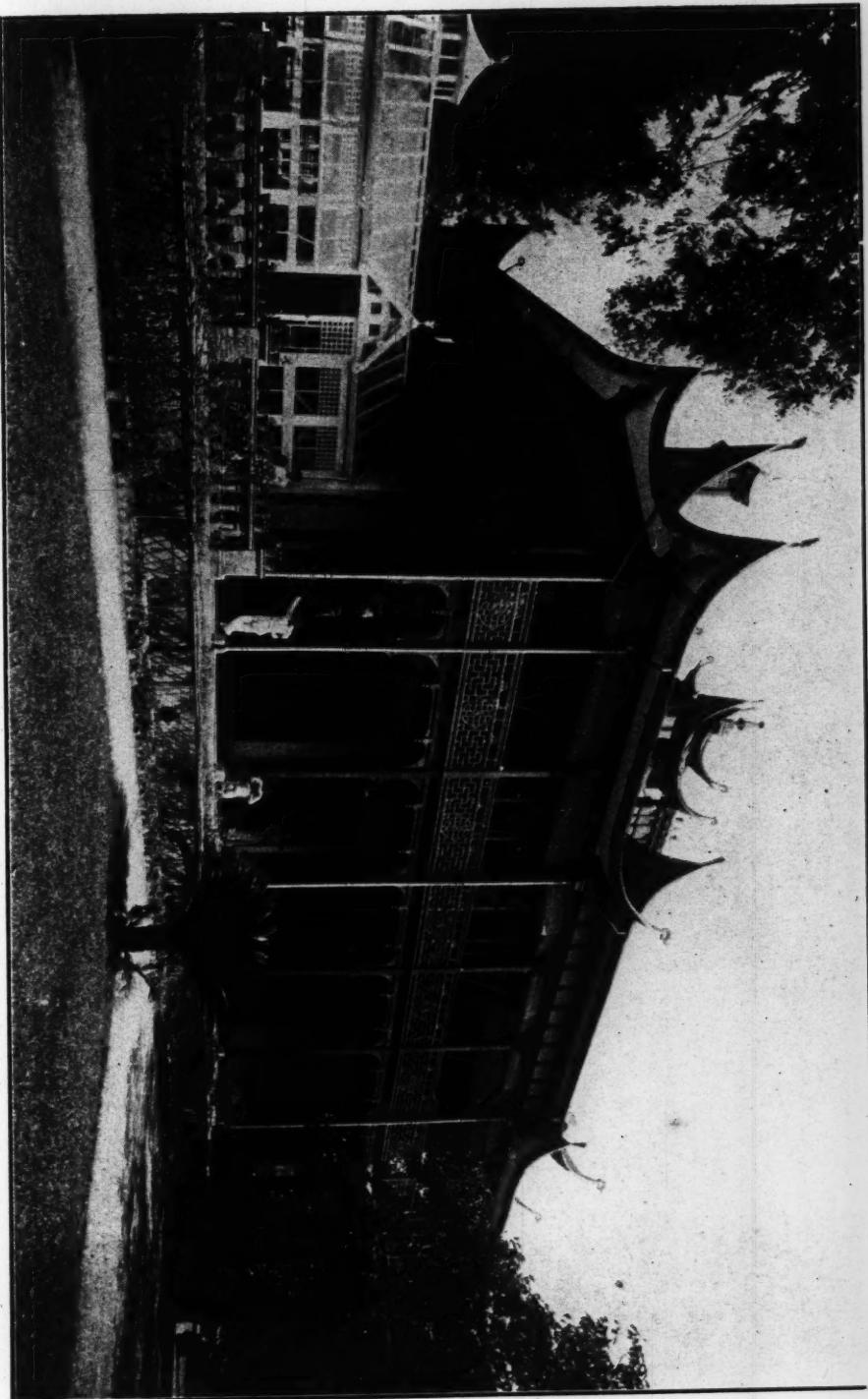
I pass on now to the possible disadvantages connected with Government recognition. Recognition, such as we have in view, implies of course compliance with certain requirements which the Government will lay down. Many of these requirements will make for efficiency and be all to the good. But two possible disadvantages must be taken into account. First, it is possible that the Government curricula may be overcrowded in some respects or defective in others, so that complete conformity with them may seem to be inconsistent with the highest educational ideals. I do not think, however, that this is very likely to happen. But secondly, will Government recognition involve restrictions which will lower the really Christian character of our schools? We cannot tell at present what the policy of the new Government will be, and upon what conditions it will be willing to grant a recognition that will be worth having. It will no doubt require conformity to the Government standard as to curriculum and equipment. It may also in course of time require that a certain proportion of the teachers should be holders of normal school certificates which the Government will recognize. "In Japan the mission schools have been willing to conform to Government regulations regarding grounds, size of buildings, equipment, number and qualifications of teachers, and curriculum, although the curriculum is overcrowded and imperfect in many respects." The real difficulty has been in regard to Christian worship and religious instruction. For further information on this matter I must refer to Vol. III, World Missionary Conference Report, p. 142 and following. This section of the chapter on Japan contains a good deal of information which will serve to guide us if the new Government of China determines to follow the lead of Japan in its attitude in regard to religious worship and instruction in schools. We can only hope that the policy of China in this respect may be still more liberal, and that

it may be willing to grant recognition to mission schools on the ground of their conformity to the positive educational requirements of the Government, whilst leaving them free to make their own regulations as to religious worship and instruction.

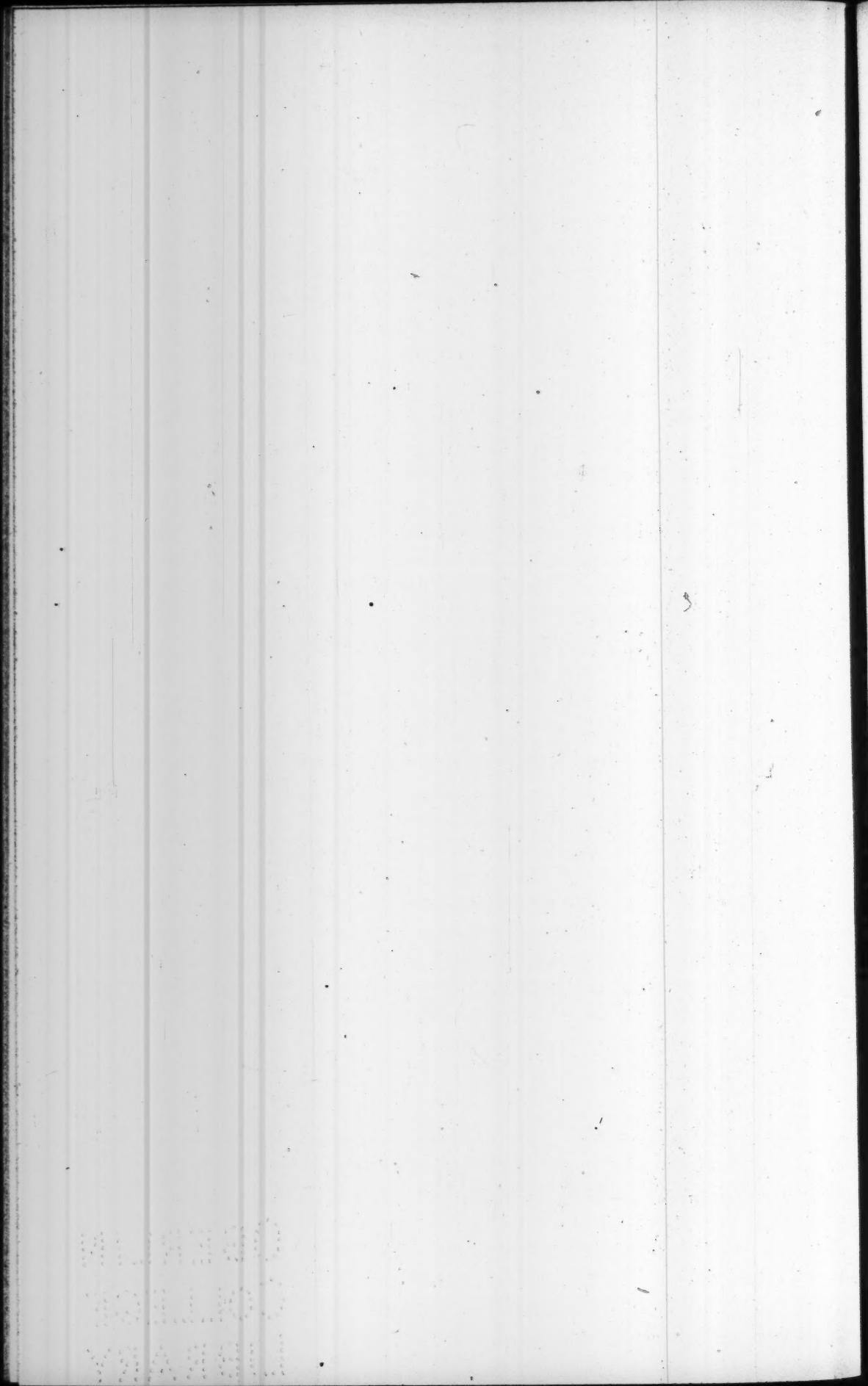
One of the large mission schools in Japan which has accepted the Government conditions and made all attendance upon religious worship or Bible classes optional is intimately known to me. I reserve any further account of it for the time of our discussion in May, as it may be more clear then whether or not it is desirable to discuss this branch of our subject. Is the system of compulsory religious worship and compulsory religious instruction in schools which may contain a large number of non-Christian students, really the best? Or, is it better still to make these optional and to trust to other means and influences to maintain the Christian atmosphere in a mission school. All I would say here is that I do not think that experience in such schools—schools, that is, which contain a large number of non-Christian students—justifies a sweeping, indignant answer against the optional method. Really good results may be claimed on either side; but I must add that the value of Government recognition would have to become much more apparent to me than it is at present, before I could heartily advocate the giving up of our right to make our own regulations as to worship and Christian instruction in those of our schools in China which are maintained chiefly for the education of Christian students.

Finally, in regard to lower elementary education to which I have already referred, it seems to me most important that we should use our present opportunity and liberty in this sphere with the greatest earnestness. How long it will last we cannot say. It would be an immense advantage if ultimately, when elementary education becomes compulsory, really efficient work in this sphere could win for us Government recognition without loss of our present freedom as to Christian worship and instruction.





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## Is Recognition of Mission Schools by the Government Feasible or Desirable?\*

REV. PAUL D. BERGEN, D.D., AMERICAN PRESBYTERIAN  
MISSION.

**T**HE first step is an examination into the meaning and scope of the theme.

The word "recognition" admits of a number of interpretations. It may mean simply a benevolent permission of the Government that Mission schools continue to exist,—a recognition that schools were of benefit to a people even though not controlled by the Government, and not uniform with its standards.

Or, it may include a recognition of the certificates, diplomas, and degrees granted by the Mission schools, and the admission of candidates from these into Governmental institutions, either with or without further examination.

Again, recognition may involve the right of the Government to periodically inspect the schools, in short, of exercising a measure of control.

If grants-in-aid were to be a feature of this recognition, then the Government would certainly expect that the Mission schools should be uniform with its own, in standards, methods, qualifications for teachers, and courses of study.

How far would "recognition" affect the question of religious instruction? Would religious liberty be granted? Opinions as to the desirability of Government recognition would differ considerably according to the answer received to these questions. Probably all would agree as to the desirability at least, of Government recognition, provided it was unaccompanied by the claim of control. It is the fear of this which makes missionaries pause before endorsing the idea of recognition, lest it might hinder the unrestricted religious instruction now given in Mission schools, and so rather check the spread of Christianity in China instead of advancing it.

It must be made clear that the Government intends to preserve a spirit of religious toleration, and to allow at least the students wishing it, liberty to receive Christian instruction, before any true missionary can voluntarily accept the principle of a recognition involving Governmental control.

\*Paper prepared for the Triennial Meeting of the Educational Association.

We may inquire now as to the scope of our theme. What Mission Schools are intended? Are all, or only certain grades to be included in the discussion? We shall assume that the whole system of missionary education, from the Kindergarten to the Christian University, falls within its limits.

By a glance at the relation which the Government sustains to education in Western lands at the present time, we may be able to gain some idea of what will be the attitude of the coming Chinese Government toward public education.

In England, e.g., public education, prior to 1870, was organized and controlled locally, without the aid or intervention of the Government. Since that date the Government has established a system of elementary schools, but without interfering with secondary, technical, or higher education, which are still for the most part organized and supported from private sources.

Germany is the country where state systems of schools were first developed. In spite of the opposition of the clergy, in 1794 all schools were declared to be state institutions. Since then this tendency on the part of the Government to organize, regulate, and support all schools has gone steadily forward, ecclesiastical influence being on the wane, and the national system of education becoming ever more comprehensive and efficient. While private and independent schools mostly of a vocational or religious character still exist in Germany, yet they are insignificant in number and influence compared with those under the guardianship of the state.

In France education is still more completely in the hands of the Government. There has been effected a complete separation of Church and State, and the religious orders are eliminated from the work of public education. It is in France that the state control of education has been centralized to perhaps an excessive extent, so that agitation is now proceeding for some modifications, which will allow a freer expression of private and professional opinion. Nevertheless there is no indication that schools conducted privately, and supported voluntarily, will ever win an important place in the educational system.

It would not be profitable here to examine the systems of education in other countries of continental Europe, as they resemble in general either those of France or Germany.

In the United States, elementary and secondary education are largely provided for by the state, while technical and higher

education is still to a considerable degree supported by private endowments and regulated by independent Boards of Trustees.

The increasing number of State Universities, however, and the inclusion within their departments of various Professional and Technical Faculties is sufficient to show that the present trend is toward a completer control by the state.

Hence, as we survey the educational situation in the West, several facts of great importance appear.

In all lands, while there exist still side by side private schools and those supported by the Government and under its control, yet the state is constantly enlarging its system of education, adding fresh features, effecting a more perfect coördination, training more effective teachers, and rendering educational service for the state more attractive. On the other hand the schools which have been privately established and are without connection with the state do not increase in the same proportion, particularly in Europe.

In the United States private education exercises a larger influence than in any other land except England, and this is to be expected under a Republic, and where there is so strong a sense of the rights of individual initiative. But even here it is evident, as already mentioned, that the state is marching on towards the goal of an exclusive control of the education of its people.

We thus reach the conclusion that in the lands from which we come the supervision of all education by the state is in prospect.

It is natural to expect that amongst the great Oriental races who are now awakening to new life through the impact of Western civilization, and who are founding their new systems of education after the models of the West, the same conditions would be observed.

In India, it is true, there are large numbers of privately conducted schools, owing to missionary effort. Still the English Government remains the deciding factor. In a word, the Indian system consists in educational institutions organized by private initiative, but aided by Government grants, through which their existence is rendered possible.

Direct Government control only extends to primary schools. The Universities are independent corporations, to which the lower forms of education lead. Missionary education in India is therefore subject to both Government and University control.

In Japan every school has to report to the Department of Education, which arranges schools under three divisions.

(1). Government Schools which are supported directly by the Government.

(2). Public Schools which conform to the regulations of the Department of Education, but which are supported by local authorities.

(3). Private Schools which comprise all Christian and other schools not maintained from the public funds.

There has been a steady decline of late years in Elementary Christian Schools which for all Japan now number only twenty.

In 1907-1908 there was a drop from 150 Christian Schools of all grades to 111, thus showing how the Government tends to absorb private institutions, through larger resources and superior efficiency.

In China we are passing through a critical period. A new Government is being organized, and no doubt there will be changes introduced in the system of national education as formulated by the Manchu dynasty. It remains highly probable, however, that the development of education in China will be similar to that in lands already referred to. As the Government increases in stability it will gradually assume exclusive charge of the work of education. There may continue to be private schools conducted in parallel courses with those of the Government, but the tendency will be for them to become included in the state system.

These views if justified—and they appear to have some historical evidence, and to be in harmony with the conditions now existing in civilized lands—would seem to make the question of our theme as to the *feasibility* of Governmental recognition of Mission Schools, almost superfluous.

Government recognition will not need be asked by the Mission Schools as a favor. It will be demanded by the Government as a right. Not only will there be recognition, there will also be control. We as missionaries will not be asked whether we favor Governmental control or not. The Government will simply assume its right to educate its own people in its own way, and if Mission Schools continue to exist, as they probably will for a long time to come, it will be by permission of the Government, and this will be gained through the consent of missionaries to submit to conditions laid down.

This idea will not, of course, be realized in the immediate future. Some time must elapse before the Government will be able to gain the experience necessary for an intelligent development of education on a national scale. But that this will ultimately be achieved cannot be doubted.

In the meantime should the Government employ foreign advisers they will undoubtedly counsel the Government to this course and do all in their power for its realization.

For a few years our missionary education will probably continue on about the same basis as to-day. Then there will be ushered in changes. The power of the Government will be felt and all our education from the lowest to the highest will have to comply to its conditions.

So that it is really too late to ask whether Government recognition is *feasible*, rather we must regard it as inevitable.

Is then Government recognition desirable? Religious workers have long felt some distrust of the state, particularly in affairs of the Church. We may say that there has been a mutual distrust, which has finally ended in a separation of Church and state, which in the process of time has become almost complete.

But the matter of education concerns both the Church and the state, hence the difficulty in adjusting mutual relations.

The Church believes that religious instruction should be made an integral part of the school life of every child. The state maintains that education must be secular, because its subjects or citizens are not united in religion. The state cannot teach all forms of religion within its bounds, nor can it give instruction in one form to the exclusion of others, since it owes an equal duty towards the whole nation irrespective of creed. Hence education has been secularized, and for this reason mainly, fails to receive the approval of the Church, even while the Church being so divided has no practical proposal of its own to meet the difficulty.

In China we, as missionaries, occupy an exceptional position. Owing to the weakness of the Chinese Government and the inexperience of its members in modern problems, we have been protected in our work by the Governments of our respective countries rather than by Chinese endorsement.

Now, apparently, a new period is approaching, when the Chinese people will assert their sovereignty in an effective manner. Do we need to fear for the work because it is likely

to pass to a considerable extent under the control of the Government?

I believe that we may calmly await developments.

The new Government represents liberal ideas. It is made up for the most part of comparatively young men who have been educated abroad: who have studied Western civilization and understand something of its spirit: who have visited churches, and heard services: who are some of them even members of Evangelical churches. They desire to give China the best of everything. The probability is, therefore, that having some acquaintance with the genius and motive of missionary work, they will neither fear it nor prohibit it. They will give us full liberty, perhaps more than we have been accustomed to: they will send their sons and daughters to the best missionary institutions. And when the Government has reached the stage when it is able to assume responsibility for national education, if we as missionaries in the meantime maintain cordial relations with the new regime, no serious difficulty will appear in the task of correlating and subordinating our missionary institutions to those of the Government.

We do not fear that the Government will make any strong effort to bar out Christian teaching. They may require that attendance on religious services, and that direct religious instruction be made optional. More than this they will not likely ask of us.

When the Government initiates its system of education and the experimental stage has been passed, we believe that the uniformity of courses which will result, the system of inspection, the fixing of degrees, will all add to the efficiency of our missionary education, by making our work consistent all over the empire, by lending a new intellectual stimulus, and by a general toning up of the work of our schools.

It has been acknowledged that while we have done much for the Chinese in the department of education, yet that missionary schools have too often been opened simply as a part of our propaganda, and that teachers have been placed in charge on account of their spiritual rather than for their intellectual qualifications or previous training. We have taught arithmetic too much as a means of securing a hearing for the Gospel. Consequently the arithmetic has suffered, and in the end our religious aim has not been fully accomplished, because

the Chinese have been quick to see what our real motive was, and they, in common with other men, feel a suspicion about an institution which professes to do one thing but is really doing another. We, as Protestants, feel the same skepticism about the many good works of our Roman Catholic fellow-workers, dismissing them perhaps unjustly with the slighting remark that they minister to orphans, tend the sick, conduct an observatory or an industrial school only to make converts.

One result therefore of Government recognition (which is bound to mean some kind of control) will be that our missionary schools *as schools* are bound to be made more efficient, more up to date, otherwise they will cease to exist.

If we can produce an education which will be intrinsically as good or better than that of the Government, and are able at the same time to ground pupils and students in the fundamentals of Christianity, and to mould character thereby, then we need not fear any Government control. We will welcome it and the Government will welcome us.

The Government may also initiate a system of grants-in-aid for schools reaching a certain standard. We should be glad to accept this, for it would enable us either to increase our work, or to turn over to evangelistic work some of the funds which would otherwise have to be devoted to educational uses.

We append here a few recorded opinions as to the results of Government recognition in Japan, India, and China, taken from the Report of the Commission on Christian Education.

From Japan, six advantages in Government control are mentioned.

1. The Government fixes a standard curriculum better suited to the needs of Japan, than if drawn up by each Mission School independently.

2. It provides teachers and textbooks to supplement those produced by Christian schools.

3. Because of Government recognition the schools do better work educationally, and probably also morally and spiritually.

4. The Government recognition in a way guarantees the efficiency of the school and so attracts pupils.

5. To a limited extent the Government Higher Schools furnish for the graduates of Christian schools opportunity for further education.

6. Government supervision helps in the enforcement of discipline. The majority of missionary replies from Japan to the Commission indicated that these advantages outweighed the disadvantages.

Concerning the situation in China the replies of missionaries were unanimous that the developing system of Governmental education was beneficial to Mission Schools.

From India, the unanimous testimony was that this outside control of Mission Schools by the Government or by the University corporations, had been a very great help, and that the personal relations of the educational missionaries and Government educational officers were almost always very cordial.

"Let it be frankly acknowledged," continues the Report, "that for most of our schools located out of the current of modern activity, inspection from without the Mission, and regulations enforced from without, are an educational necessity. Supervision and inspection by Government officials are also a source of stability."

It is not possible here to give more extended notice to these expressions of missionary opinion, but the citations made go to prove that Government control, so far from deleteriously affecting our missionary institutions, will, in all probability, prove a fresh stimulus to their intellectual and perchance also to their spiritual life.

To summarize in closing, the advantages which may accrue from Government recognition, we have in prospect a unification of missionary education in all parts of the empire, religious liberty (although it is possible that religion may have to be taught outside of school hours), financial aid, and freer access to the better classes of the people who will not feel so strongly the foreign element in the missionary schools if recognized by their own Government. The Chinese will gain confidence in us and our work when our position in regard to the Government is cleared up.

The Chinese will also eventually set a higher value on the moral influences of the missionary schools, after they fill a recognized place in the great national system. And we foreigners will find our position amongst the Chinese less ambiguous and therefore much more agreeable, if we can regard ourselves as part of the Chinese body politic, working together with the best Chinese for the uplifting of the nation.

There will naturally ensue more intercourse between missionaries and intelligent Chinese, a better acquaintance, juster mutual estimates, together with other advantages which flow from the frequent contact of the best minds of widely separated races. And finally, Christianity can never be presented so attractively to the Chinese by any others as by those who are engaged in the work of education upon which they set such high value.

We do not ignore the difficulties, nor do we think them worth enlarging upon. Difficulties of course there will be, but we have sufficient confidence in the wisdom, fairness, and patience of both the missionaries and of those eminent Chinese at the head of the new Government, to believe that no problem will arise which shall prove insoluble, or which might require us to surrender any principle which we hold to be vital.

In the meantime, for the next few years we ought to cultivate sincerely friendly relations with all local authorities, meet their wishes as far as possible, and show them by our lives and work that we have only the highest good of the Chinese people at heart.

We ought also in this formative period to use every effort for the increase of our schools in number, variety, and efficiency, so that when the time arrives for the Government to include them in its system, they will be of such an extent and of so admirable a character as to excite respect on the part of the authorities, and offer an example for their emulation.

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## A System of Uniform Examinations: How Far Desirable and Practicable\*

H. B. GRAYBILL, CANTON CHRISTIAN COLLEGE.

**T**HE above title suggests at once a consideration of this subject from two points of view. How far are uniform examinations for the schools of China desirable—from a theoretical point of view—and how far are they practicable in China at present?

In this paper I shall try to show that they are in a measure both desirable and practicable; and also that their adoption and use are sure to be attended with dangers and difficulties.

\* Prepared for the Triennial Meeting of the Educational Association.

All honor and sympathy for the man who attempts to unify the schools in China without injuring them.

When you examine a school course of study you usually find that mathematics is the most prominent feature, or else running the mother tongue a close second; and when you see a school raising its standards you usually find that it is mathematics that has suffered the greatest rise and extension. If you attack it, it will defend itself doughtily and with the deepest psychological and philosophical arguments. But you and I all know that the real reason underneath its popularity is that it is easy to teach and easy to grade, and the school can produce its own teachers of mathematics. And so studies like manual arts or agriculture have to wage the most vigorous war upon the old "stand-patter" to make him give in an inch. An impartial critic sees that the new-comers deserve a hearing and should not have to be so polemic in order to get it; that they have as much or more of real bed-rock argument on their side as the established holders of the fort.

So is it with examinations and their enemies. Some radical educationists—and among them the very best authorities—say that the whole theory of examinations is wrong and they should be done away with almost entirely. But they are here in strength and likely to stay. We haven't, and, we are sorry to say, are not likely to have, good enough and numerous enough teachers to handle the grading problems of the schools without the use of examinations. And the governments will continue to give examinations for civil service appointments, medical certificates, etc. And so when you take the opposite side from the man who wishes to increase them you will have to begin with a polemic against a stand-patter or you will not move him. In this paper, however, I shall not attempt to show how the evil of examinations is to be done away with.

If then we are to have examinations, why not have uniform examinations for Christian schools all over China?

The answer is that there is little or no objection to the examinations themselves, if you mean to stop there, but rather to what such a scheme implies and involves. The worst opponent of uniform examinations will always be glad to see copies of them and perhaps use them, sometimes as regular grade examinations. If they can be gotten up without too much sacrifice, they should have a real place in indicating to teachers everywhere how to give examinations in order to

insure more real knowledge of subjects and to prevent teachers from running off at tangents from the subject they are supposed to be teaching.

But there are objections in general to uniform examinations as they are usually conducted, and objections in particular to the scheme projected for mission schools in China.

In the first place, a proposal of the kind presupposes that the purpose stated is one desirable of consummation. This proposition is "that the Christian educationists of China should undertake this in order to coördinate and standardize their work." No one believes more thoroughly in unity and coöperation among missions and schools than myself, but I doubt that we wish to actually bring our schools to a point where cross-sections will give you the same curves in all. The schools of Kiangsu will certainly and properly be different in many points from those of Szechwan, while those of Kwangtung will differ from both. Not only so, but those in one province and in one mission differ widely because developed along different lines and often for different purposes. One school is chiefly for Christians and another for non-Christians, while a third is for both, and the demands made upon each are of a special nature. One school is for the poorer classes and another for the people able to afford high fees and correspondingly higher grade work. One is for girls and another for boys. One trains chiefly for business and another for normal and theological candidates. And so on. It would be a retrograde step in many instances to unify these schools, because you would have to lop off or discount the specialties of each school in the examinations sent around tending to fix their work in a single mould. To send separate examinations for each not only would be too great an undertaking but the examinations would not then be uniform. But you may come within narrower limits still and find the same thing true. It is not wise to attempt to make perfectly uniform the work done in schools of the same kind and in the same district. For example, we have affiliated with, or under, our own school now three schools of higher elementary grade, and we could, if we wished, make them all exactly alike in work attempted; but we deliberately choose otherwise, because one is among one class of people and under a teacher of abilities of one sort and the second is different in location and kind of teacher in charge, and the third is so different from the first two that it can do in

three years what they do in four. It would be very easy for us to give them uniform examinations, but we have no idea of such a thing—it would discourage the strong points in each because they are the points of difference. If all teachers were alike and all boys alike you could make all schools alike. Nor can one argue that there would still be room for difference, because the uniform examinations are effective as a means of grading schools and giving certificates only in so far as you hold schools strictly to them, and just in so far as they are effective they tend to cause teachers to work for the greatest number of passes rather than for the best school possible. The attention is turned from the school to the central office; individualism is sacrificed to the system; the school spirit for which we so earnestly work gives place to grinding for a test, and the teacher who alone has the power to make character becomes a means toward a purely intellectual end, not a person around whom to rally. Give me a good teacher and you may take your desks and books and examinations and all if necessary, and my boys will come out the better men by a large margin, because he is alive and these things are dead. So if you try to make your schools alike you will be like a man fitting all pegs to one-sized holes—they will look very nice and the idea seems to be very good, but you will chop a lot of good wood off most of the pegs, and after all what is the use to have them all fit the same hole?

Why should all our schools be alike? Is uniformity our ideal, or high standards of efficiency and Christian character-making? If the latter, can our ideals be better reached by trying to keep together or trying each to do the best he can in the ways most open to him? There are reasons why it is well to be more or less together on general points, but is there any reason why each school should be compelled to teach exactly a certain amount of each of a certain group of subjects in each year? There are reasons why they should not be alike. Canton, for example, is the better served because of its secondary schools; one teaches chiefly poorer Christian boys; another Hakka country boys preparing to be teachers and preachers; another boys wishing to enter post-offices and the Customs and business houses; another boys wishing to study less mathematics and science but more Chinese, English, and French; another richer boys who wish sufficient English to enable them to study in America or enter a university, and others of still other

aims. How these could be unified (supposing they were all Christian and under the Board of Examiners of our Association) is difficult to see, and why they should be unified more difficult still. They should have certain grades as schools, to facilitate students passing from one to the other at the end of their courses and to prevent confusion in the minds of parents, but this can be done far better than by uniform examinations. It belongs to the establishing of a system of schools for China with a nomenclature agreed upon by all and inspection of schools by a Board, about which more will be said later.

In the second place and more in detail there are a number of dangers and difficulties which would attend such a scheme of examinations even if it extended to one province or section only.

As hinted at above, it would tend to hurt those schools which are too far below standard to get their students through the tests, and in the present time in China we cannot afford to hurt even the smallest and poorest schools. To try to force them to toe a mark too high for them will greatly discourage many a struggling school. We can help and even grade the schools without handing out steel tapes with which to measure them. We must discover which are behind standard and tell them, but in a way to help them and not publicly.

Even for one province it is a very difficult thing to set examinations, have them distributed, and mark papers, and make the whole process fair and effective. I am sorry I do not know just how successfully it has been done in Szechwan and elsewhere, but I feel very sceptical about the measure of success claimed except where all schools have been started out pretty much alike, and even when success seems to attend the effort it does not perhaps appear so well from the point of view of the poorer schools rather than from that of the central office. If such a scheme were instituted for mission schools in China in general, it would require a board of examiners with a knowledge of the conditions and needs of the whole country, and one which would keep constantly in touch with all parts of the provinces. This seems a task not likely to be possible for foreigners to undertake with much hope of real success. This scheme is not one which can be handled in a slip-shod fashion, in the careless or uncertain way in which we must confess many mission educational projects are handled. Missions have not even in this day come to realize fully that one great

difference between educational and evangelistic work is that the former cannot go by jumps and jerks but must be a steady continuous process through all the months and years until a straight unbroken course is completed. Educational affairs are not usually sensational when they are genuine ; they are patient and often plodding and never to be undertaken on an unsure basis of hope.

Other objections that might be urged are that such examinations, if made into a system for grading schools and students from them, will greatly confuse the schools and patrons because many of the best as well as the worst schools would not accept them, and those which did would find them never quite what they expected or needed ; that the best subjects taught in a particular school or the best features of certain subjects might be ones not common enough to invite examination and so the examinations would cause neglect of these ; that it would usually be impracticable to have candidates from small schools come in to some central place, and it would be impossible to get the examinations fairly conducted otherwise.

In the third place, however, the chief objection to a moderate scheme of uniform examinations, conducted as fairly and sympathetically as possible, would be that it is putting the cart before the horse. Here are some of the things it would presuppose : an established system of schools and grades ; a uniform course of study ; a board of education for Christian schools in China ; an educational secretary, and a board of examiners. In other words such a scheme must of necessity be a part of a larger complete general scheme of educational control for Christian schools in China. In taking up these points one by one I may meet the possible criticism that I am in this paper undertaking a work of destruction but not of construction. It is well here not only to try to show where uniform examinations might come in a general scheme, but to attempt to outline the scheme into which they would fit. It is my earnest desire to see some such large and effective scheme of coöperation and mutual assistance made a reality.

First is the need for a thorough and intelligent study of the needs of the people for a system of schools. It is not merely schools that are needed, but a system of schools. Not a system adopted because it was the one you or I was brought up in, but because it best meets the needs of Chinese boys and

girls and is the most practicable one for Chinese educationists. Of course one cannot even discuss uniform examinations for schools in China until those schools are working upon some common basic system. Some mission schools are running on the plan of lower and higher elementary, high, college, and university steps, and others are following the plan of the Government which resembles that only in the number of steps (lower and higher elementary, middle, higher school or college, and university) but runs far beyond it in years of school-life, and still others are following a plan much like the German (elementary, middle, and university) making the college a school in the university, but not required any more than medicine or theology, and giving in the middle school courses a cultural training sufficient for the average citizen. It is so often true that an educationist who is really doing scientific work in his profession and has constantly in mind a lofty and correct philosophical definition of education, fails to have always before him a practical definition in terms of schools and years and actual people. Too often we are driving away to get boys through a long series of years up to a point marked by a certificate or degree as though these things were in themselves something. Every commencement exercise should bring us up squarely to the questions : Are these boys fitted to go out into the careers which they will most probably enter at this stage in their lives ? Or should they have been sent out a year earlier, or a year later, or with quite a different training from what they have received ? Am I content with them or do I simply take refuge behind the excuse that they should not stop here but should go on with the next school course, and if they do it is their own fault ? Have we good reasons founded in the lives and environment of these boys for the type of school and points of graduation, or have we merely followed precedent or let circumstances of staff, etc., determine these fundamental things ? Why is it that so many of our boys who fail to complete their courses or take honors turn out to be among our most honored alumni ? Why are so many boys dissatisfied just before or just after taking their certificates ? The fact is that a system of schools should be decided upon in the most painstaking, careful, scientific, and broad-minded way ; not by a man here and a staff of teachers there, but by the best educationists in the country after most thorough investigation and consideration. There is a period along about the fourteenth year of a boy's

life where he is first able to enter on a workman's career and where he is most likely to stop school and become an apprentice or laborer or "boy" or enter some trade school. This should be the end of the elementary school course and that course should take that boy into consideration rather than the boy who wishes to become a doctor or an engineer—it is not at all necessary to sacrifice the latter for the former. The average boy who goes on into the next course has entered upon a series of school years which will most probably end with the point in life where he will become a citizen and must take a citizen's part in life as well as the part of a worker in society—a point usually found in America somewhere about the second year after he has left the high school, whether he finds himself in college making up his mind to enter a professional school, or in business wishing he had taken one or two years more of work in training for his business career and in getting into touch with the actual affairs of a man's life and a man's country. That flaw in our system may be the one which has given rise to so many correspondence schools with their ambition-awakening advertisements. Whatever system is right for people in general and for China to-day in particular, it seems to be the verdict of thoughtful educationists that the American system of four times four years before the professional school is not the one. The system should be found, and is it not a mistake to go ahead cheerfully cutting your cloth when your pattern has not arrived? We must have a system as universally adopted as possible and with it a common nomenclature, common time for opening schools, etc.

Secondly, there is the necessity for a group of study-courses worked out and approved by the best educators in the eighteen provinces and adopted with as few modifications as possible, but with all those necessary, by the individual schools or local organizations. There must be uniform courses of study before you can have any sort of uniform examinations. And these courses can not be made nearly uniform, and should not be even if there were the means of making them so. But there is this very year and month the greatest need for a series of study-courses built on scientific lines and by men familiar with both modern educational principles and practice and with the Chinese demands. They should not be merely a series of compromises between what a dozen representatives of mission schools bring up as the printed curricula of their schools which

were perhaps in turn compromises with what the individual missionaries had studied at home. And they must be made adjustable to schools of courses differing in length—if for no other reason, merely because our boarding-schools will always require less time for a course than our day-schools—and they must cover the great variety of needs along different lines of preparatory study. They should not be fixed, either, by college presidents alone, as is often the danger, because they have already had too much influence upon the secondary schools. The deans of colleges and medical schools and theological schools should all have a voice in the fixing of standards, but they should not have the only voice. This is true in spite of the fact that China's need for educated leaders is so great that we wish every student who has the capacity would go on through the university without a check. If these courses of study were worked out in the wisest and best possible manner, the schools far and wide in China would adopt them and more would be accomplished in that act than in any other imaginable. The courses should be definite enough to be of real assistance and perfectly clear. The texts should be recommended, and uniform examinations if possible gotten out to suit the various courses, though schools could not be forced to accept them or be graded merely upon the success of their students. As a matter of fact at present we do not know each what the other is teaching or why not something else. Local associations have done something towards adoption of uniform courses, but not only is the task too great for these local organizations but the more fully their courses are adopted the more completely are the sections of the country at variance in this particular.

Thirdly, there should be, before uniform examinations or anything of the kind,—in fact there should have been before the century opened—a Christian Educational Board for China. We should have had a guide long ago. Not the Educational Association with an Executive Committee to act *ad interim*, which are quite necessary for purposes of discussion and mutual feeling of pulses, but neither of which can efficiently do anything else well, except submit memorials and draw up resolutions of sympathy. (One reason that we have done nothing of consequence in educational coöperation is because we have relied upon the Educational Association of China to do it.) But there should be a small body of the hardest-

working men we can find and the men of the most ability. They should be men who would meet and work together, and separate and continue to work on the problems before them. We talk much about representative bodies, but a small body which will work hard is worth a thousand times more than a large body which is representative, but nothing more. This board of education would take up such a question as uniform examinations and thresh it out, and get opinions from all sides on it, and discover the opinions of educators at home on it, and perhaps choose out a group of men from wherever they saw fit to work up the question and give their opinion on it, and finally, if they thought it worth while, try it as an experiment, or cast it aside, or make a recommendation to the Conference, or to the individual schools, or both, concerning it. When such a question as this came up they would know at once that they must have uniform courses of study first, and without waste of time or labor on anybody's part the question would go over into the larger one of how to get the schools everywhere in China to adopt the highest standards they could ; use the courses of study already carefully worked out by the Board, or worked out by a commission appointed by it and then revised and adopted by the Board ; register under the Board and submit to inspections of school, staff, papers, etc., so as to be graded, and so step by step come to some measure of uniformity. Much of the work of this Board would be done by correspondence ; much of it would consist in collecting information and disseminating the same in proper form through the *Educational Review* which would be under its control ; much of it would be at first only advisory, and much of it would be first done by a special commission appointed for a single purpose and liable to quick dismissal if it failed to do any work. Thus the high ideals and mighty projects brought forth in the deliberations of the Association would be actually dealt with effectively and on a large and business-like scale, the *Educational Review* would become a means of communication and a source of inspiration and be always full of the information that the schools everywhere are seeking, and there would always be an authoritative central body to which to go for advice and assistance. One of its duties would be the selection and direction of a Commissioner or Secretary.

Fourthly introduces this "central" whom you could call up at all times for the latest and fullest information on all China

educational subjects from the latest thing issued by the Government and translated into English at his direction to the course of study used by the schools of any mission anywhere. He should not be just any man that can be gotten and need not by any means be a man long on the field, but should be one well informed along educational lines and already a tried and successful worker, preferably from the middle western part of America. This means serious business, but it is a serious part of the Master's cause we are dealing with and it demands no childish methods. This man would run a bureau of information and would make it of supreme value because he would know what to look for and how to organize it after he got it. He would be the manager or editor or both of the *Educational Review* or whatever organ the Educational Board created, and would keep teachers informed about everything of interest and value that could be made available. To him or his paper you would go to know the names and addresses of teachers of any sort scattered over the country ; to get information about or copies of the bulletins of the local associations in Fukien, Canton, etc.; to discover what texts are being used this spring in any subject by most schools ; to get a list of the printed matter or publications of the schools of any kind in China, etc. To him would go all the printed matter of your schools and all the information you could give him and from him would go through the paper notes about your work and what you could give others of value, and from his office the Board would gather the information it needed.

With such an organization of our forces and such a center around which to rally for real mutual benefit, we should become so much better informed and be so much better led that problems such as that of uniform examinations would be easily solved and efficiently acted upon.

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## A Scheme of Uniform Examinations

REV. A. S. MOORE ANDERSON, E. P. MISSION, AMOY.

**I**T is exactly a year since a previous article on this subject appeared in the CHINESE RECORDER, embodying a resolution and some suggestions of a committee appointed by the Fukien Educational Association. Since then this committee has again been at work, and has circulated the results of its musings and discussions among many friends

engaged or interested in educational work in China. The subject has aroused considerable interest, and been the occasion of several articles in the *Educational Review*, either in appreciation or in criticism of the scheme suggested. The latter attitude has been taken up by Mr. Graybill of Canton College, whose strictures in the March number of last year, however, were directed against proposing to adopt the Oxford and Cambridge Local Examinations as they stand for use in China, rather than against the suggestion put forward by the Fukien Educational Association, namely to prepare a thoroughly Chinese scheme, "somewhat on the lines of" the English system. But he seems to condemn any system of examinations whatsoever, and in an open letter in September last to Mr. Warnshuis, secretary of the Fukien Committee, he definitely opposes any attempt of the kind for schools in China.

In view of the approaching meeting of the Educational Association, it seems opportune to notice the more important of the objections raised, and then, in the light of the changed situation in China, to re-emphasize one or two points. While agreeing with a great deal of what Mr. Graybill says, it nevertheless seems to me that his attitude is one which would only be generally adopted at a time of reaction from the kind of bondage to examinations that undoubtedly has obtained in some quarters. To such bondage we most certainly do not propose to subject our schools, nor do we for one moment admit that our scheme is intended to "force them into line," nor to "pull" them, unless it be with a gentle drawing, nor under any circumstances whatever "to punish them for not being able to be pulled!" As a matter of fact, a scheme of examinations on the lines of the Oxford and Cambridge "Locals" is the very last thing which can be accurately described as forcing schools to do anything, or as setting "locks and bands" upon them. And it will be well that all who are interested in the matter should be quite clear on these points.

In the first place, no school need, or can, have any connection with the scheme save of its own free choice, and a school which elects to stand aloof is in no worse condition than it would be if the examinations did not exist, for it has never been suggested to make them a *necessary* step to entering a higher school, or to getting any appointment. What we hope would happen, however, is that so many schools would find it

to be to their own advantage to take part in these examinations, that the Christian schools would tend to follow the courses of study which would appropriately lead up to them. This is not forcing, but drawing, nor would it result in any dead level of uniformity, though it would help to bring about a measure of uniformity; whereas in Fukien, whether or no it be that we are specially tenacious of our several preconceptions in the matter of curricula, we were sorrowfully coming to the conclusion that we should never otherwise agree to get in line with each other at all! Of course those who work out the examination scheme must first plan or adopt courses of study as a general basis for it, but the important point is that there is no way of getting all or most schools to follow such courses *without* forcing, unless it be by making it worth their while to do so, which our examination, if successful, may be expected to do.

In the second place, there must be considerable latitude in the range of subjects for examination, so that any student may find required or optional subjects, which latter might well be increased in number in the higher standards, one or more that would give him scope for following his particular bent. At any rate, "Science" and "History" are pretty general terms, and within the limits of any paper, by giving considerable choice of questions, it is possible to allow any boy who has done any good work in these subjects to do himself justice. The metaphor of "a hard and fast meter-stick" is therefore hardly applicable to a system of examinations so general as that proposed.

The outcry against examinations is not a new thing, in England at any rate, but the complaints one used to hear were directed not against the "Oxford and Cambridge locals," but against making such a subject as Greek compulsory in the University matriculation examinations, or against competitive examinations such as those for the Civil service or the Army, or the Cambridge Mathematical Tripos. In the latter examinations it was my own fortune to occupy a seat next to a quite ordinary-looking fellow-candidate. Judging by the grunts and groans, however, that accompanied the sound of his hurrying quill, and which presumably assisted the working of his brain, though it did not in the least help me, the examination might well have been a matter of life and death to him. In due course, true enough, his name appeared at the head of the

tests, but so far as I have heard, he, like so many other senior wranglers, has not attained to any corresponding distinction in his subsequent career. In spite of its picturesque associations, this tripos has since then been brought into line with others, and the names of successful candidates are now printed in classes and divisions, and not in order of merit, so that there can never be another "Senior wrangler;" but one has never heard any responsible authority suggest that the examination should be dispensed with altogether.

Apropos of this I trust I am not sinning against fellow-members of the Fukien Education Committee, when I say that the suggested method of publishing results of examinations, as given in our "Tentative Outline" (§11), was practically not discussed in detail at all, coming as it did at the end of a good spell of the sort of self-imposed work that hill-top missionaries are apt to indulge in! It was left for others to discuss when the time should come. I may perhaps be allowed therefore to say that personally I should prefer a simpler classification in the honours test, the names to be published in two, or perhaps three classes, without further divisions, but with "distinction" in any subjects in which specially good work had been done.

Again Mr. Graybill says. "Efficiency is the test in education as in life, not knowledge. And only the teacher can judge of this, not the examiner." With this, as with so much that Mr. Graybill says, one finds oneself in real sympathy, and that there is a cry in many quarters to "trust the teacher" more we all know; but we must guard against extremes in any direction. In the first place there can, of course, be no real efficiency without knowledge, and to test a student's knowledge plays a not unimportant part in testing his efficiency. Moreover, an examination is not merely a test of a student's knowledge, but also, if rightly conducted, of his efficiency in applying that knowledge. But an examination is not to be valued merely as a test of anything. It may take the place in the intellectual life of the student that a sporting contest takes for him physically, and both in the preparation for it and in the actual exercise itself he may get good and not harm from it. It rests largely with the teacher, whom be it remembered we are "trusting," to see to it that the examination is used as an ally, and not allowed to develop into a foe.

But again, as regards our particular scheme, no one will ever be obliged to receive a student into a school or for an ap-

pointment on the sole authority of one of our certificates. That many people will do so I have no doubt, but it is always open to a head-master or an official to make any enquiries he may wish of the student's former teacher. As regards his character and conduct this of course goes without saying, and save in the case of schools following precisely the same curriculum, there would obviously be room for some give and take in the matter of his grading also. And as for "external examinations" encouraging boys to prefer private tuition to a school education, here again head-masters and all authorities concerned have it in their power to show the value they set on the education of the class-room and the playing-field, and all that goes to make up school life, and in such a tangible way that the sinister influence of the private tutor may be kept in check, and his lot be made as hard as ever it may seem desirable to make it!

Mr. Graybill says, "Experience seems to show that it is impossible to avoid the artificial and non-adjustable character of the system (of examinations)," and quotes Sir William Ramsay and Bishop Welldon to "show the way the wind blows." But there are variable winds and constant winds, and most people would say rather that "experience seems to show that it is impossible to avoid altogether the use of examinations," and that a system of some sort would be a help and not a hindrance at present to the Christian schools of China.

Mr. Graybill has certainly impressed upon us the necessity of keeping examinations in their place, and of guarding against ever allowing the teacher or the student to become in any way their slaves. We are all, I am sure, very grateful to him for this outspoken warning, and sincerely hope that he will relent a little from his uncompromising attitude, and give the scheme the benefit of the advice and active help he is so well qualified to render.

There remain two or three points to be noticed before closing:—

The suggested outlines drawn up by the Fukien Committee were planned to suit schools in which Chinese and not English is the medium of instruction. Whether or no the Anglo-Chinese Colleges would wish to participate I do not know, and it would certainly require a very large amount of adjustment in order to make that possible. On the whole it

would seem unlikely that this type of school would be affected to any extent by these examinations.

I might repeat here the closing paragraph of my paper in the CHINESE RECORDER of last April, "But it is not my purpose here to discuss the practical working of the scheme, or attempt to show how the difficulties could be met. If the idea meets with general approval the first step would be to appoint a committee of experts, Chinese and foreign, to go carefully into the whole matter, and if deemed by them practicable, to formulate a scheme and submit it to the Educational Association and to any branch associations for discussion and further suggestions." The outlines suggested by the Fukien Committee, it need scarcely be said, are not intended to do more than bring the idea to the notice of as many people as possible before the Educational Association meets next month, and the point I wish to emphasize is that whatever committee be appointed it should be composed of *Chinese* and foreigners.

One of the original reasons for proposing this scheme was the need of uniting our work in view of "the attitude of the (then) Government Educational Board to Christian Schools." The whole face of the situation having now so completely changed, it surely believes us to get into touch with the new Government, and if possible plan and work in a spirit of friendly coöperation with the Board of Education. If we can render any assistance to it along this or any other line of mutual help, we would, I feel sure, all feel it a privilege to do so, and would heartily welcome the wider opportunities of usefulness.

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## The Future of the Educational Association\*

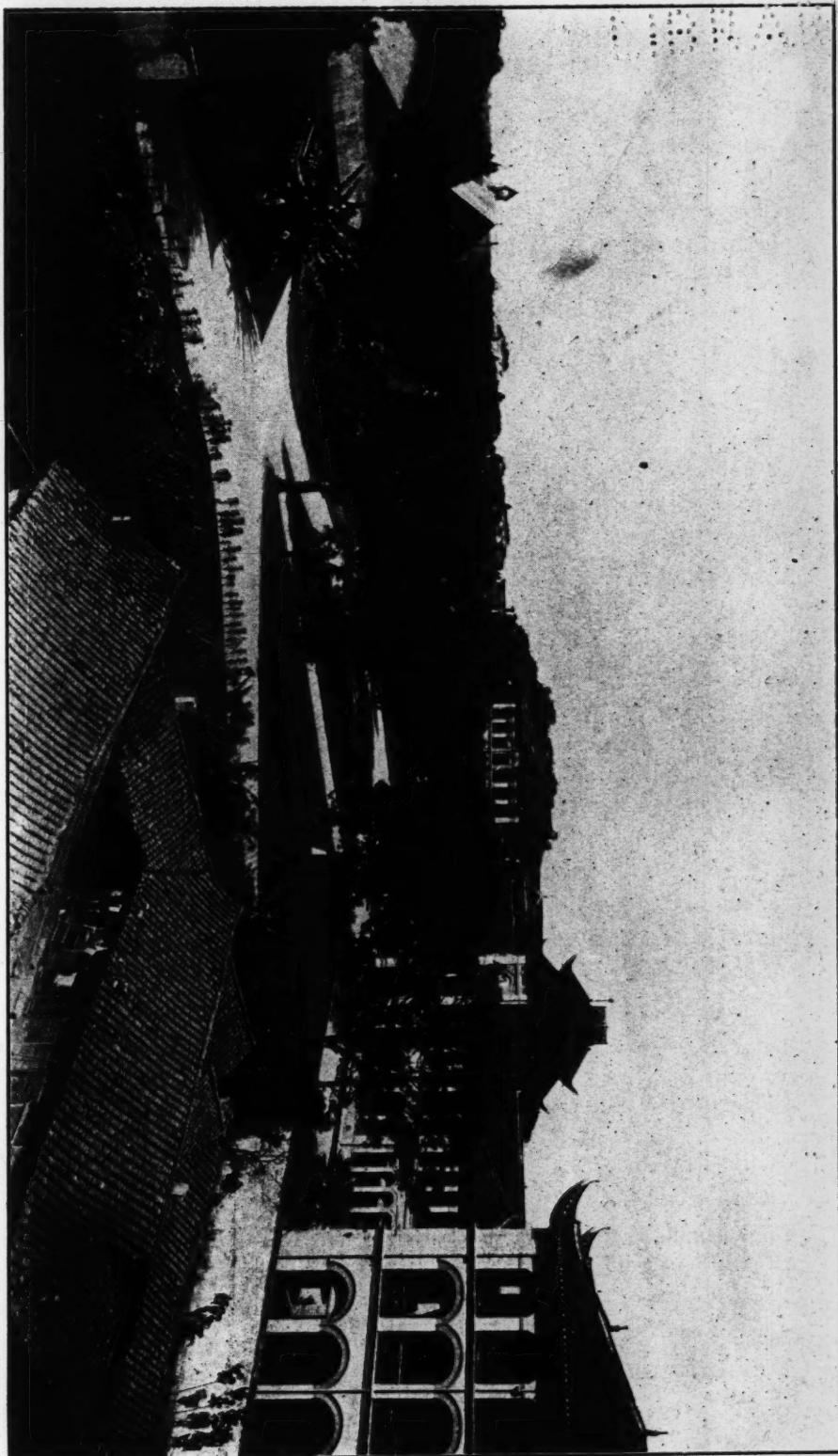
REV. TIMOTHY RICHARD, D.D., LITT.D., CHRISTIAN  
LITERATURE SOCIETY.

**I**N 1890 the Educational Association was the first organisation formed for general education in China.

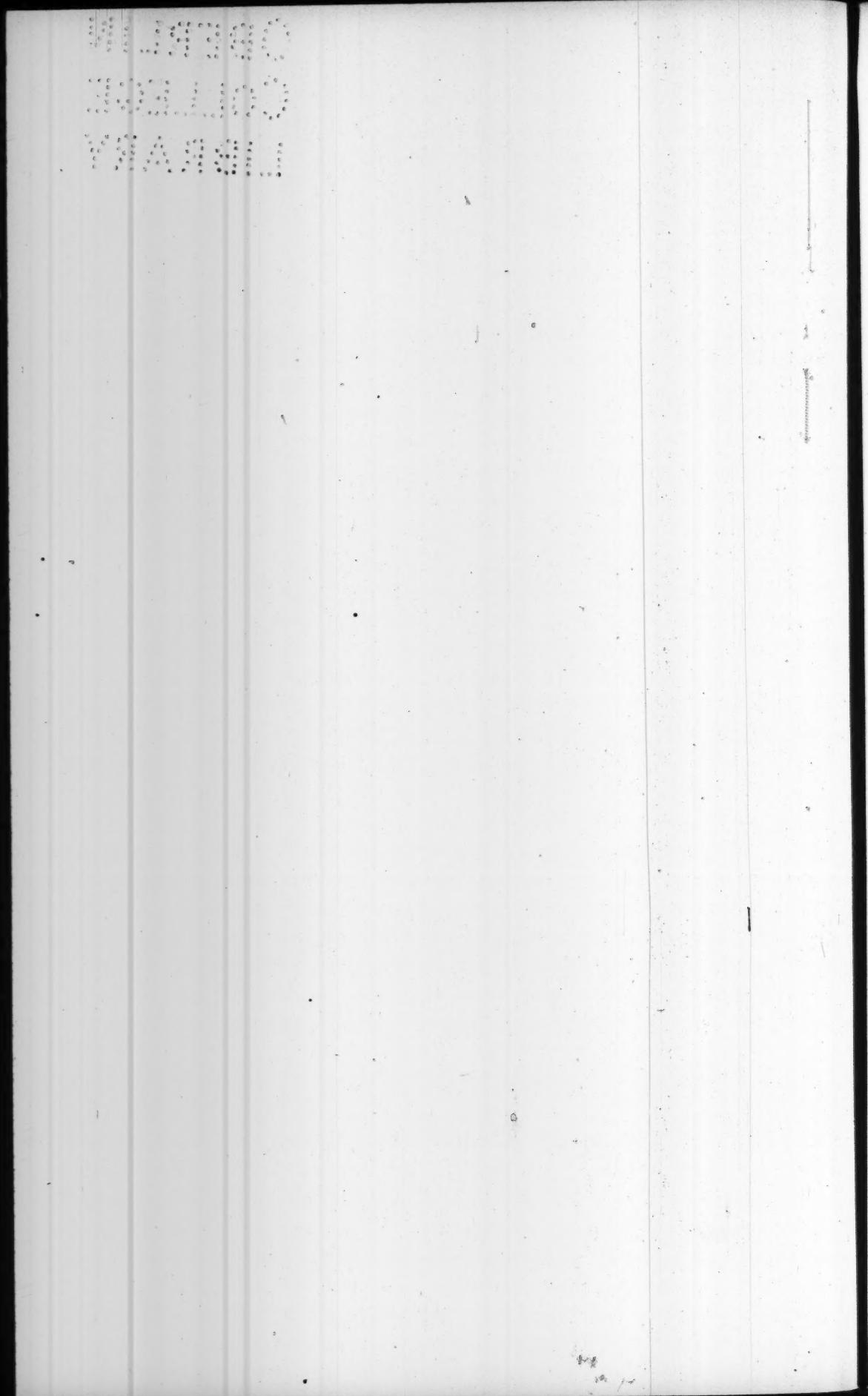
In 1892 I was asked to read a paper before the Educational Association and I pointed out then what seemed to me the most important want, viz., that the Chinese Government did not know the value of modern education and therefore made no attempt to adopt it, while the Christian

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\* Paper prepared for the Triennial Meeting of the Educational Association.



GENERAL VIEW OF BUILDINGS AND CAMPUS, ST. JOHN'S UNIVERSITY, SHANGHAI.



Literature Society, which had been formed two years before the Educational Association, would devote its main energies not so much to the details as to the importance and value of education.

In 1895 the Reform Club was started in Peking. In 1901 the Plenipotentiaries agreed to a missionary's suggestion that modern Universities should be founded in each of the Provinces of China, and 30,000 Chinese students went over to Japan to study modern education there, while several hundreds went to Europe and America.

This year I have been again asked by the Association to write a paper, this time on the "Future of the Educational Association."

This means that I am expected to be a prophet and foretell coming events. When it is remembered that a large portion of the coming events foretold by many able men have never come to pass, it is evident that the task is not an easy one.

However, it has been said that the surest way to foretell the future is by reading the records of the past and following them up in the direction of their general trend. In the hope that some light may be obtained by acting on this principle, I shall take a hasty glance at some of the changes that have taken place in the education of the world in the past.

Firstly as to ancient education. Let us consider the changes which have taken place in different places and times.

1. There have been changes in the fundamental principles of education. In India and Egypt education was more or less solitary. When a man wanted to learn, he went to a master as an apprentice and remained with him until he became a master himself. In ancient China education followed a similar principle; when a teacher had a score or more pupils learning under him.

Then came Monastic Institutions, where hundreds of thousands followed certain courses of education in India and Egypt and in the early monasteries in Europe.

In China a very unique system was developed of competitive examinations. The students were allowed to study wherever they liked, and the Government concerned itself only with the examination and granting of degrees. This system is peculiarly Chinese and so commended itself to modern educators in the West, that the London University adopted the same method.

After the Crusades, during which the leaders of European thought visited the East, those who returned to Europe advocated a great extension of the subjects of study in their institutions of learning, so as to include everything that an intelligent man should know. These institutions were for the first time called universities, because they taught universal knowledge.

In modern days there has arisen a large number of special schools and colleges for teaching special subjects, such as mechanics, engineering, electricity, dentistry, etc.

Latterly there has been a great movement towards female education which is tending to divide teachers into two classes, one of men who deal with the practical problems of the present day so as to be guides to adults of the present generation, and the other of women who train the young and fit children for service to the future generation.

2. There have been changes in the various curricula. India had its Vedas as the main subject of study, where there were frequent references to the immanence of the gods. Babylonia had its subjects which largely emphasized the influence of the sun, moon, and planets over the destinies of men, and the possibility of men becoming immortal as the stars. Egypt, in addition to the importance of fitting the soul for the future life, when the body was to be raised again from the dead, laid great stress on mathematical accuracy and was for many centuries the mathematical school of Europe. China taught less about the gods than other nations, and confined its teaching mainly to human relationship without any special study of the gods or of physical sciences. In modern days the subjects of study in all universities and colleges throughout the world are very varied as is well known and need not be enumerated.

3. There were different foundations for the various civilizations of the world. This is seen in the principles of their religion. The Hindus had their caste system which has shown its marvellous stability by lasting for many thousands of years. At the head of it are the Brahmins who are the highest authorities on all matters of religion. They gave their instruction gratuitously; while rulers, merchants, and labourers all bowed before them, as if they were gods. This gave a solidarity to the civilization of India which is unique in the human race.

Egypt had its doctrine of Serapis and Isis which was largely adopted by the early Christians in their doctrines of Christ and the Madonna, first in Egypt and then in Europe.

Pagan Europe, in the days of the predominance of Greece and Rome, was largely influenced in religion by the religious doctrines of Persia, of Ormuzd and Arliman, God and Satan as two antagonistic forces ; and Renan says that if Europe had not become Christian it would probably have adopted the religion of Mithra which was largely followed by soldiers from Persia just before the triumph of Christianity.

As to China, while it believed in the influence of the spirits of the dead over the fortunes of the living to such an extent as to make the people court their favour and fear their disfavour, down through the milleniums of their history, they have not formulated any clear view of God nor of the relation of man to the superhuman so as to satisfy the most intelligent even among their own people ; consequently a large number of them have followed Buddhism and have built Buddhist temples throughout the land, whilst others have adopted Babylonian views of the influence of the stars over human life to such an extent that a very large portion of the Chinese to this day dare not commence any important work, the building of a house, the digging of a well, or starting on a journey, without consulting their official almanack, which indicates the influence of the stars on these particular days, whether lucky or unlucky—a black letter or a red letter day.

In Christendom, besides the differences of religious views in the Greek Church, the Roman Church, and the Reformed Church, we have the Armenian, the Coptic, the Abyssinian, and the Syrian Churches on the Malabar coast, all of them with considerable differences in their beliefs and practices.

4. Different civilizations have been built upon these various religious systems, and are very different in many ways ; still the trend of the last two or three centuries, and especially since the introduction of steam and electricity, has been towards more international intercourse.

It is very interesting to find that there were two great trade routes from the Far East to the Far West about the beginning of the Christian era ; overland through Central Asia and Persia to Syria, until Central Asian wars interrupted the commerce by the land route ; then the sea route was opened through the

Red Sea, India, and Java. Modern facilities of international intercourse revived the ancient trade by land and sea between the East and West, and this is now increasing by leaps and bounds.

5. There have been different scopes in the aim of education.

In Greece the aim was to train boys to become warriors and the girls to become mothers of warriors. Art, music, literature, and gymnastics were taught. In Rome they taught reverence for the gods, and respect for the laws made by the sons of God (Emperors), oratory, and regulated human conduct.

In Christendom we have the courses of study as drawn up by Origen in Egypt, by the Medieval teachers, by Alcuin introducing Oriental education, by Jesuits emphasizing a thorough course of classical education, by Luther adopting the vernacular as the language of education, by Franke founding education for the poor. In Europe we have classical and modern education. In the United States we have many optional studies, thus by observing the changes in curriculum in different ages and countries, the revolution of education is very manifest, preventing any one from thinking that in our present stage we have reached finality.

6. Different modes of getting new life and inspiration to mankind are to be observed.

It seems to me that the immense service rendered to the human race by Professor James' "Variety of Religious Experiences" has not yet been properly appreciated as it deserves.

In the past we have been in the habit of discussing the various religions of the world, as if they were all false but one, or so different from each other as to have little in common. But we have advanced beyond that in our day. The object of the best informed in modern days is not to multiply non-essential national differences and have Babylonian astronomy, Egyptian astronomy (Ptolemaic), and European astronomy, but to have one science of astronomy, one science of chemistry, and one science of geology, and shortly but one religion, which will not lose what is best in any God-preserved religion.

Professor James has looked over the 'hedges of different religions and has endeavoured to discover the means of elevating man by contact with God and all His works on principles that are universal like the laws of gravitation. This last

subject will enable us to approach the question of religious liberty in the new Government of China with less probability of friction than was possible in the past. It enables us on the one hand to claim religious liberty for the devout Christian and on the other to grant religious liberty to the devout non-Christian.

II. From this hasty glance at the different systems of education in different countries and in different ages, it will be clear :

1. That there cannot be a continuation of the Educational Association on denominational lines. The various Christian denominations have each their special advantages. Monarchy is not the only method of Government that is possible. Republicanism has demonstrated an equal power to rule. The historic episcopate while very valuable as an organization is manifestly not necessary to spiritual life, for we find that equally spiritual religion can be found outside it. Presbyterianism is ruled by seniors, but the Christian Endeavour Societies and the Y. M. C. A. and the China Revolution have shown what young people can do.

Methodists and Wesleyans in like manner have no special monopoly of any sure method for making Christians. If we put our Lord's test, "by their fruit ye shall know them," we find that while they rendered fine service to the Church on their rise, now they are on a par with other denominations. Baptists and Congregationalists, by much water or by complete independence, give no proof of higher regeneration or higher service by these means.

It will also be clear :

2. That there is no such thing as finality in education any more than in any other human institution of learning.

When the Sun was discovered to be the centre of our Solar system instead of the earth, it was seen that the Ptolemaic system, though universally believed then, had not reached finality. When chemical elements were discovered in the last two centuries to be the material out of which the universe was composed, then the old elements of fire, earth, air, and water, as taught by the West, and the five elements, metal, wood, water, fire, and earth, as taught in China, were seen to be far from having reached finality, and the seventy elements of modern chemistry were substituted for the four or five elements of the ancients. In our day again the discovery of radium has shown that the seventy elements had not reached finality, and

electrons are now coming forward to claim their important share in the composition of the elements.

The reason why I have enlarged on the many changes in the educational systems of the world, and in the very elements which were supposed to lie at the foundation of human progress, is to emphasize again and again the importance of guarding ourselves against supposing that our present methods of education in any department of learning, including even religion, has reached finality. Otherwise, if we think we have, we shall be joining the ranks of those who obstruct progress like Hinduism, Mohammedanism, and other rigid religions, which by refusing to adapt themselves to new conditions, and merely asserting and asserting without regard to the views and fruits of other faiths, are fast becoming fossils and will soon lie buried beneath the surface, whilst new life and beauty and fruit will assume new forms to delight the mind and heart of all who live in this coming age of universal principles, good for all nations, races, and tongues.

We should firmly maintain that change is not necessarily ruinous. Every growth is a change, and where there is no change there is no growth, and death has already lifted his axe to cut down the unadaptable as a cumberer of the ground. We must therefore pray for an open mind to understand what new lessons God would have us learn by the introduction of a fourth of the human race to a share in the moulding of the future of mankind. God has not left their hearts and consciences barren more than their lands. Merchants exchange produce from East to West with great advantage to all. The same is true of religion and civilization. What God has endowed the Chinese with we should welcome as a precious gift and co-operate with them in everything that is best for man.

Now for the probable course of the Educational Association.

From hints that have been given, of what the new Government is going to do in China, it is proposed to start an educational system far grander than is possible for a handful of foreigners to accomplish.

1. They propose to establish a University in the capital, superior to any existing in any country in the world to-day, worthy of their great country, unsurpassed in area, in population, in length of history, and in intellectual ability.

2. They propose to invite the best professors in the world as experts in every department, and when the students have

finished their University course in China, they propose to send them for post-graduate studies to the best Universities in the world. When these return they will be competent to establish grand Universities in each of the provinces.

3. They will have text-books prepared for all the schools and colleges in China, with uniform geographical, biographical, and technical terms instead of the chaos which the Manchu Government allowed to continue for decades without practically doing anything to prevent this chaos.

4. They will have a department for the study of theology, which will mean in the first instance a thorough study of comparative religion, that will enable the students to know where the true strength and weakness of each system lies ; and then it is probable that instead of giving a monopoly to any religion they will grant degrees to the teachers of each of the historical religions of China. The end of such a system will be to get the nation as a whole to study that religion which gives up superstitions, stands for universal truth, and practises it by the most universal good-will. Religion in this way will proceed on the broad basis of evolution of all surviving religions and will encourage that which produces the highest results, in respect for God and Government and the good of all men.

We need not give further details of the new education of China ; it is sufficient to know that if the aim is to make known the highest religion, and all those principles of government which enable them to establish the Kingdom of God upon earth in righteousness and peace and prosperity for all classes, the main objects of the Educational Association will be gained.

Finally, therefore, I venture to suggest to the Educational Association that they send a deputation to the new Government :

1. To thank the Republic for their very kind and effective protection to them as well as to all the missionaries and all foreigners during the troublous time of the Revolution.

2. To offer the services of Christian missionaries—to help in public teaching such as is given in Churches ; to avoid superstition and to cultivate respect for God and Government and truth of all kinds ; to help in education generally just as other missionaries help in medical relief, help in famine relief, and in all kinds of benevolent work.

In the past the Chinese Government welcomed Western teachers in the Han and Tang dynasties from India, Central Asia, Syria, and Europe, as Europe invited teachers from the East after the Crusades. The Christian Churches in the West, when they learned that China—which had been one of the greatest nations on earth, and for many centuries most illustrious—had fallen behind many smaller nations, desired to send special messengers to help them know what was best in the West. All the 7,500 missionaries in China (Protestant and Roman Catholic) are anxious to see China one of the leading nations of the earth once more, and they bring with them some ten million dollars annually in proof of their good-will.

When the attitude of Christian missions and the aims of the Educational Association are fully understood by the Republican Government, many are persuaded that there will be an end for ever to the permanent and unreasonable antagonism manifested by the Manchu Government, and that hereafter there will be the happiest coöperation between the Educational Association and the greatest Republic on the face of the earth.

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## Correspondence

### OFFICIAL CALL FOR THE WORLD'S SUNDAY SCHOOL CONVENTION.

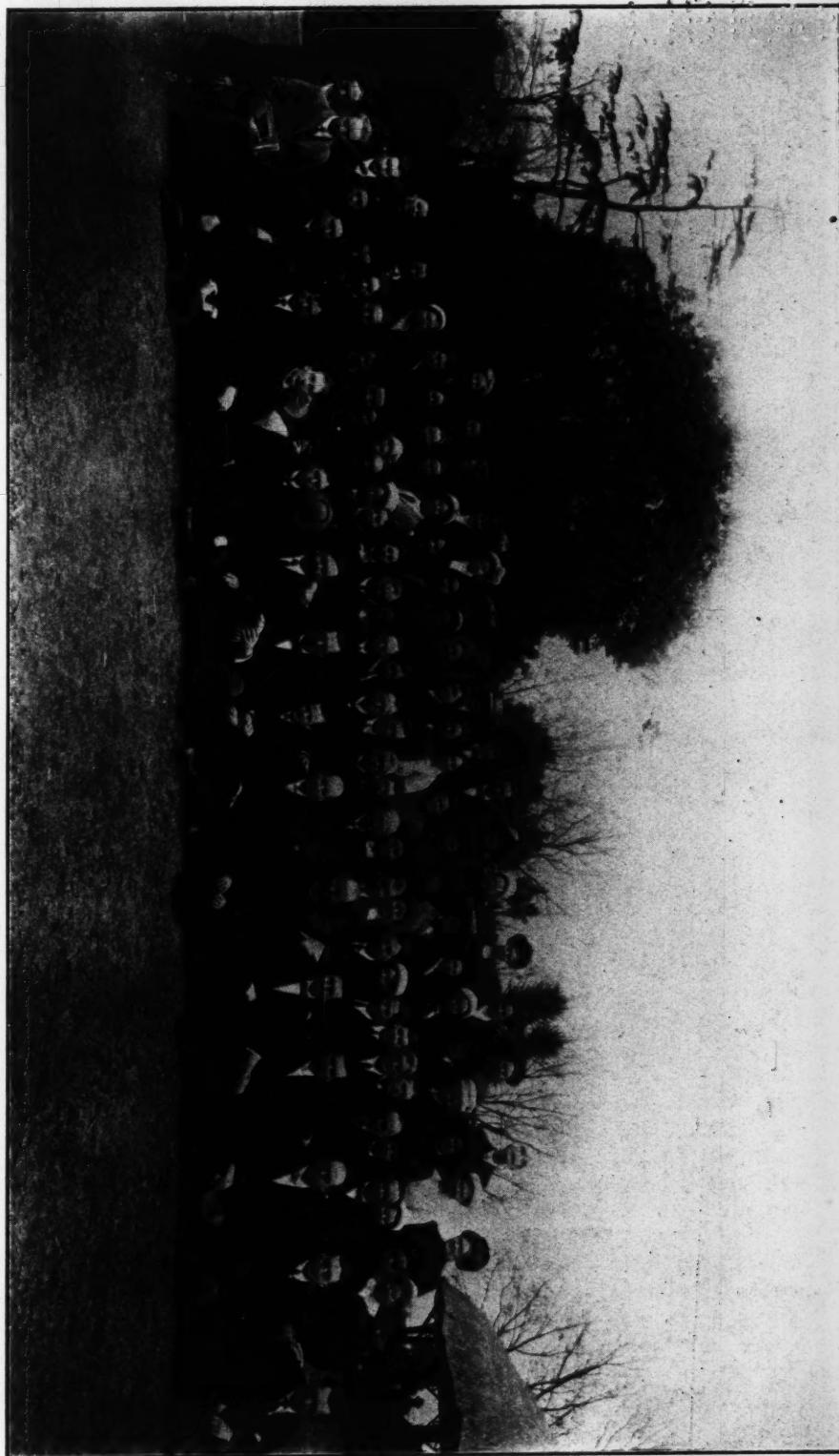
*To all who are interested in promoting the Kingdom of Jesus Christ through the Sunday School.*

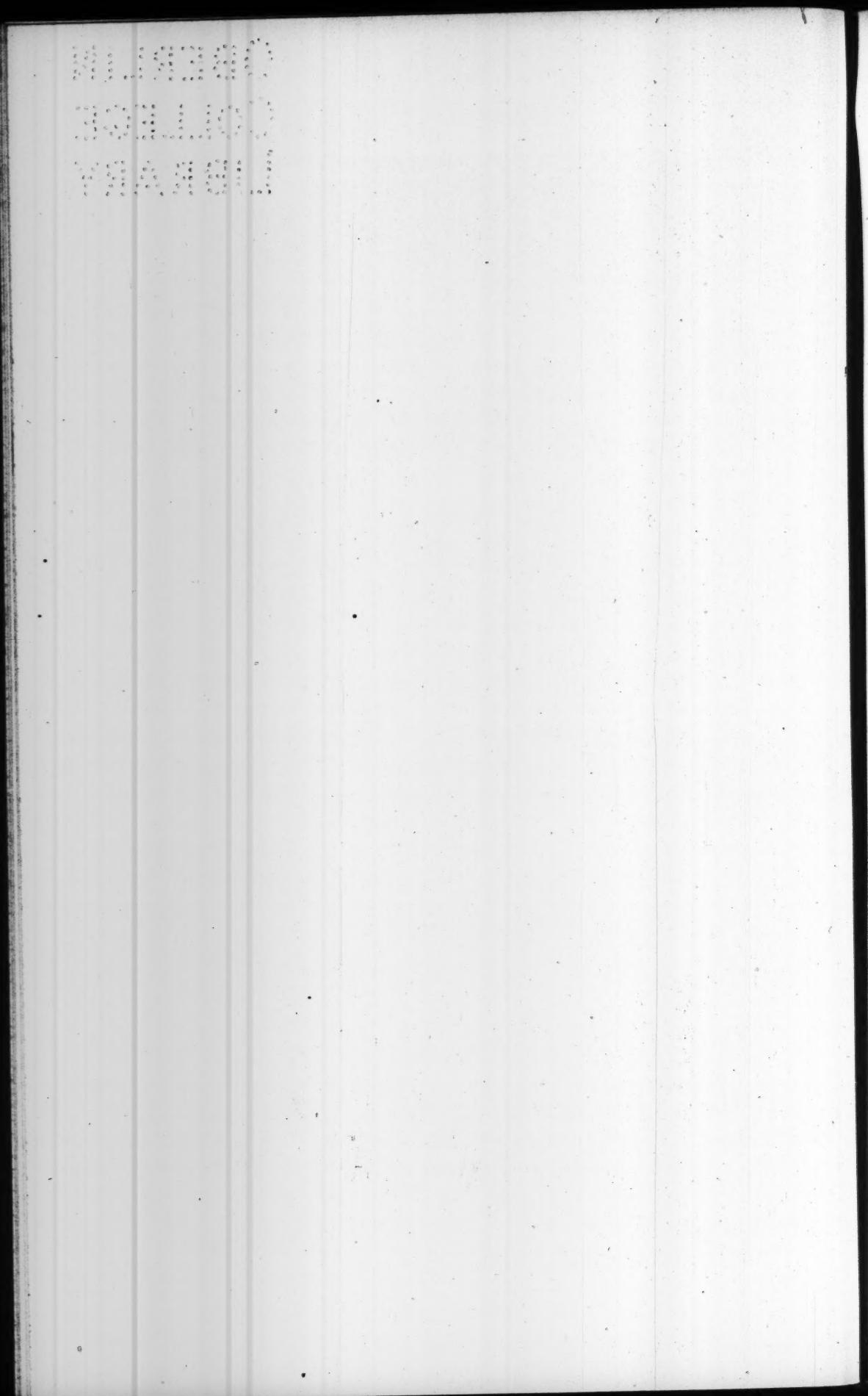
**GREETING:** In recognition of the far-reaching aims of the World's Sunday School Association, your Executive Committee has always chosen for its conventions, places in which accessibility, historic association and favorable location are combined to a high degree. In the Eastern Hemisphere, conventions have been held in the cities of London, Jerusalem, and Rome; in the Western Hemisphere, in the cities of St. Louis and Washington, U. S. A.

At Washington it was unanimously decided to hold the next Convention in Europe in 1913. After an exceptionally careful study of the situation, involving a visit to many Continental countries by our First Vice-President, the city of Zurich, Switzerland, was unanimously chosen as the place for holding the World's Seventh Sunday School Convention. In the selection of the Convention City, we believe we have been guided by a wiser than human intelligence.

Zurich—"beautiful for situation"—is in the heart of the Alps. It is the largest city in Switzerland, and an important historic, educational, and religious center. It was the home of Zwingli, the reformer,—the

LANGUAGE SCHOOL, SHANGHAI, FEBRUARY, 1912.





birth-place of Pestalozzi, whose work underlies the fabric of modern educational methods. With its splendid "Tonhalle" where the sessions of the Convention will be held, and ample accommodation for the entertainment of visitors, it would appear that Zurich presents exceptional advantages as a place for holding our next Convention.

These are days of wonderful opportunity, and ours must be a large vision for a large task. The World's Seventh Sunday School Convention should be the most effective religious event the world has ever seen. As we fit the occasion to His great world purpose, through the Convention Theme "The Sunday School and the Great Commission"—what may not God be able to say to the Nations?

Your Executive Committee therefore officially announces that the World's Seventh Sunday School Convention will be held in the city of Zurich, Switzerland, July eighth to fifteenth, both dates inclusive, in the year nineteen hundred and thirteen. To this Convention, so rich in promise, representative Sunday School workers from all lands will be cordially welcomed.

F. F. BELSEY.

EDWARD TOWERS.

E. K. WARREN.

F. B. MEYER.

*Past Presidents.*

GEO. W. BAILEY.

*President.*

CAREY BONNER.

MARION LAWRENCE.

*General Secretaries.*

E. K. WARREN.

*Chairman Executive Committee.*

Three Oaks, Michigan.

Chicago, Illinois, U. S. A.

#### THE DECEMBER ISSUE.

*To the Editor of*

**"THE CHINESE RECORDER."**

DEAR SIR: One of the innumerable and priceless services rendered by the RECORDER was referred to in the number for last December. I refer to the Relation of the Home Base to the Foreign Field. It was on 5th February, 1910, I wrote as follows to the Secretary of the Edinburgh Conference:—"While I have pen in hand, it may not be out of place for one to inquire whether any arrangement will be made to have a preliminary meeting for frank discussion between working missionaries and those friends who willingly give their time and strength for promoting the good cause at home. No doubt a sharp eye has to be kept on faddists and worthy brethren who will come with axes of their own to grind, but it seems to me that just as much care should be taken against the autocratic action of Conveners and Secretaries, and the few permanent members of our small Executives, who are sometimes inclined to keep the control of affairs in their own hands, but whose decisions occasionally turn out to be anything but helpful, because based on a very imperfect and antiquated knowledge of the position. Let us have perfection of the Home organization by all means, but ever keeping in mind the unique place which should be given to the deliberately recorded statements of those who are engaged in actual work at the front."

Mr. Oldham replied that as the Conference programme was already drawn up, no place could be found for this new subject.

It therefore appears to me that some effective way should

be taken for bringing the matter before friends in the home lands who are deeply interested in missions. It is no disparagement to our valuable RECORDER to say that comparatively few people in Europe or America ever see it. Why not then reprint in pamphlet form for wide distribution such matter as is contained in the December number. I believe that with a short introductory statement this would be making a contribution to the cause of missions which would have a value altogether its own. I sent a copy of the December number to our General Secretary, but I am very doubtful if any such distribution among *officials* and *Committee men* will be of the least use. We want the attention of the Church turned upon these questions, or at least that of the ministers and leading office-bearers. That would let the light in, and completely knock on the head this pernicious theory that missionaries are simply agents or employees sent out to act under the instruction of armchair experts at home. I hope you and other friends at Shanghai may see your way to take some sort of effective action. With kind regards,

I am, yours faithfully,  
WM. CAMPBELL.

Tainan, Formosa, Japan.

[As to the suggestion contained in above letter we should be glad to hear from others interested therein.—ED.]

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LANGUAGE STUDY CLASSES.  
To the Editor of  
"THE CHINESE RECORDER."

DEAR SIR: The writer has had some small, but more or less varied, experience in teach-

ing and assisting young missionaries in their first attempts in studying the Mandarin language, and perhaps a few words with reference to this might be of interest to the readers of the RECORDER. So he ventures the following:—

Generally, if not always, your correspondent has found young missionaries eager for all the help that older ones could or would give them. Such help has been uniformly very much appreciated.

Some of the advantages of a language school, or language classes, are apparent; as for example:—

First, The student is much less liable to be interrupted in his studies if he "goes to school" while studying the language. In the ordinary way the young student at his station has almost unavoidably interruptions of various kinds which very materially hinder his progress in the language. If the first few months are thus broken into, it will affect his progress seriously in the future. The truth of this many of us know by sad experience.

Second, There is the evident advantage in a school or class, that obtains in all schools, of rivalry and the well-meant desire to excel, besides the social advantages that come from the students being together.

Third, The advantages of having instructors who have traveled along the same road in language study, and who can sympathize with and help the young student, are many and great. A foreign teacher can give an immense amount of help which can never be gotten from a Chinese teacher who knows no

English. This is perhaps the greatest benefit that a student can obtain by studying in a class under a foreign teacher.

Fourth, By this method a very considerable amount of time could be saved to the student and he could thus be prepared earlier for his work. The proof of this comes from many witnesses.

Finally, Decidedly better attainments and a more correct knowledge of the language can be gotten in this way. A Chinese teacher generally knows little or nothing of the structure of the language, a knowledge of which is of the greatest importance to one who would acquire it. The Chinese have never studied their spoken language as such and are not prepared to teach its structure to foreigners.

I will add a brief outline of what a little experience has suggested in the way of teaching and text books.

In the first place, *acquiring a correct pronunciation* cannot be too strongly insisted upon. Very often the young student at his station, long before his pronunciation of Chinese sounds has reached any point near perfection, hurries on to acquire words and phrases, very imperfectly enunciated, so that he may the earlier begin his work. The result is, that very often his pronunciation becomes fixed in its half-acquired form and he goes through his whole Chinese life speaking "broken" Chinese, always in danger of being misunderstood and often really so, thus crippling his usefulness and efficiency. To foreigners the most difficult part of the Chinese spoken language is the

pronunciation, and more fail here than anywhere else.

In the second place, the matter of sentence books is undoubtedly *overdone* in the various mission study courses. In some of these lesson-books many of the sentences are made up by foreigners and are at best poor colloquial. Lesson-books should first of all illustrate *idioms* and *construction* rather than simply a vocabulary, and should always be in pure Chinese "as she is spoke," not as we foreigners think "she ought to be spoke." And here it should be insisted that the student study the pure spoken dialects. All books translated by foreigners have more or less of foreign idiom, and this is especially true of Bible translations, and the more recent have this fault much more seriously than the older ones.

In order to get a pure Chinese, it is important for students, say after six months, more or less, of study, to go out among the Chinese and begin to "pick up" the spoken language as they hear it and, what is more difficult, but equally important, begin the task of learning to understand the Chinese as they speak.

In the third place, after hearing a good deal from both extremes with reference to the matter of students learning to write Chinese, it would seem that a middle course is the safest and most advantageous. Let the student acquire the art of writing easily and readily, say 500 of the most commonly used characters. These will be sufficient for practical purposes in the way of correspondence, etc. Learning how to write and *retain in the memory* a large num-

ber of characters gives an outward show of scholarship, but it requires too much precious time and hard labor that had better be expended elsewhere.

As to Wén-li, after the student has a good start in the colloquial, it is important for him to learn to read the native papers, which are now exerting such a wide influence and show the advance of thought among the Chinese. There are very many of the modern books printed in Mandarin, which should be read as much as the student can find time, being careful to select those that have not been done by foreigners. The modern and recent literature is increasing by leaps and bounds and is in many ways very instructive.

Finally, what is needed in the way of text books for students, is a first class treatise on the construction and idioms of the spoken language. A good knowledge of this is perhaps second in importance to a correct pronunciation.

Asking pardon for this rather long letter,

I am, yours sincerely,  
A. SYDENSTRICKER.

“CHINESE MADE EASY.”

To the Editor of  
“THE CHINESE RECORDER.”

DEAR SIR: Mr. White in describing Professor Tong Tsing-en's New Primers on Religion, Geography, History etc., says, “Mr. Tong is now writing a book on Health to try out the plan.”

It may be of interest to your readers to know that this plan has already been tried with considerable success by the Rev. P. F. Price in a series of books

entitled “Short Steps to Great Truths,” (由淺入深). These books are published by the C. T. S. Shanghai. The first volume which contains sixty lessons in Elementary Religious Truths has already reached its 7th Edition.

Vol. I. uses only 491 separate characters; 320 additional characters are added to these in Vol. II., and in Vol. III. 481 more are added.

The success of Mr. Price's series seems to indicate a demand for such books and may encourage Professor Tong in his laudable endeavour to put such easy primers on the market at this time.

Yours sincerely,  
J. VALE.

A CORRECTION.

To the Editor of  
“THE CHINESE RECORDER.”

DEAR SIR: Dr. Farnham has called my attention to a slip in my paper on Bishop Boone. I have referred to Dr. Bridgman as an advocate of the term *Shang-ti*, whereas in reality he was one of the champions of *Shén*. If you think it worth while, will you put in the correction in the next issue of the RECORDER in the way of a note?

Yours sincerely,  
F. L. HAWKS POTT.

PRAYER FOR SPIRITUAL POWER.

To the Editor of  
“THE CHINESE RECORDER.”

DEAR SIR: I would like to ask space for a few lines regarding Mr. White's questions on united prayer, that are given in the Correspondence Columns of the

December (1911) number of the RECORDER. Being at home on furlough is the reason for the apparent lateness of this letter.

May I suggest that in each station, or centre, those who are truly hungry for increased spiritual blessing and power, meet together weekly for a season of waiting on God? I would further suggest that such meetings be informal, and that while making the gathering known, no pressure of any kind be put upon persons, urging them to attend. It is not numbers that count with God, but unity and intenseness of spirit. Better, literally, to have only two or three really hungry ones, than scores or hundreds meeting formally. If possible, let such gatherings be open to the Chinese Christians. God waits to bless prepared hearts. Are we willing to wait patiently and long upon Him, in prayer, that our spirits may be prepared? "God worketh. . . . for him that waiteth for Him."

In one station, in Central China, manifest blessing followed such a gathering, held weekly for some years. The attendance averaged ten to fifteen,—mostly Chinese men—the meetings lasted about one hour, and the time was usually given entirely to prayer,—silent or audible. It was frequently suggested that prayers be brief; that no one should lead in audible prayer, unless they felt so led of God; that no one should feel backward in leading in audible prayer a number of times; and that we should not be afraid of waiting silently upon God.

The "Sanctuary" page of the RECORDER is a help to prayer. May I suggest, in addition to this, that there be a leading article, of a spiritual character, at the beginning of each monthly issue? Such an article might be either specially prepared or selected.

I remain,  
Yours sincerely,  
*Learner.*

## Our Book Table

The object of these Reviews is to give real information about books. Authors will help reviewers by sending with their books, price, original if any, or any other facts of interest. The custom of prefixing an English preface to Chinese books is excellent.

It was clear from the beginning that the Continuation Committee of the Edinburgh Conference, if it was to be more than a name, must have some organ. It might have pursued several lines of policy in publishing such an organ. It might have issued from time to time brief statements as to its plans and policies. It might have published a magazine with somewhat wider scope but which would have been intended primarily to

present the ideas of the Continuation Committee,—an apologetic for the Continuation Committee. It might have edited a magazine designed to enlist an interest in missions on the part of the home church. It has pursued none of these courses. Instead, it has determined upon the publication of a missionary periodical, *The International Review of Missions*, which takes full account of the efforts of all denominations and of all countries, and whose pages

are open to all the missionary leaders of the world for the expression of every sincere opinion as to missionary policy. "The primary purpose of *The Review* is to further the serious study of the facts and problems of missionary work among non-Christian peoples and to contribute to the building up of a science of missions." These words, with which the Editor, Mr. J. H. Oldham, begins his statement concerning the purpose of the new quarterly, are amplified in a number of paragraphs in which the plans of the magazine are outlined. The whole statement reveals a breadth of view; a sense of proportion; a reverence; a clearly defined policy, as conspicuous for its definite limitations of scope as for its comprehensiveness which promise to give the missionary cause, as never before, a Review of the highest character.

In sharing with his readers the programme of *The Review* for the next few years the Editor promises a series of articles upon the contact of Christianity with non-Christian religions. These will be confined to answering two questions; first, "What is found in actual experience to be really living in the non-Christian religions?" and second, "What aspects of Christianity possess the greatest power of appeal to the peoples of non-Christian lands?" We are also assured that *The Review* will give large attention to the problem in all its aspects of building up a strong independent self-supporting church; and that in addition to articles on particular problems there will be a series of papers which will deal, from an historical point of view, with the growth of the church in important mission fields. In the early num-

bers of *The Review*, the subject of the training of the missionaries is to be given prominence. While the Editor tells us that the subject of unity and coöperation will be kept steadily in view, he assures us that no attempt will be made to carry on a propaganda in favor of particular schemes of union; nor will *The Review* take one side in matters concerning which Christians are divided. "The movements in the direction of coöperation and unity throughout the mission field will be carefully noted so that those who are working at the problem in different countries may be kept in touch with one another. An opportunity will be given for the frank discussion of difficulties in a non-controversial spirit."

We are also told that a study will be made of the spread of Christianity in the early centuries, the work of mediæval missions, and the past century of modern missionary effort, with a view to discovering in what ways this historical study can illuminate the questions that are pressing for solution in our own day. Missionaries will probably appreciate as much as anything else the assurance that a full and systematic review of Missionary literature will be a prominent feature of the magazine. Specialists in the subject with which important works deal will be secured to write extended notices. In addition to these longer notices, classified and annotated bibliographies of the most important missionary books and articles in current periodicals in all European languages are to appear in each issue.

It is gratifying to note that the Editor more than once expresses a full recognition of the

fact that the standpoint of Europe and America in missionary work is not all-important. "The time being past," he says, "when missionary problems can be studied exclusively from the standpoint of Europe and America, prominence will be given to contributions from the leaders of the church in the mission field." And in another place, "It was generally recognized at the Edinburgh Conference that the chief factor in missionary work at the present time is the church in the mission field." It is to be part of the policy of the magazine not only to have contributions from missionaries but from the leaders of the native church. The adoption of such a policy on the part of *The Review* indicates the progress which has been made in the conception of the importance of the native church in the missionary enterprise since the preparation of the plans and programme for the Edinburgh Conference.

This is a high ideal for a periodical to set before itself. It would not be strange if the first issue fell far below such a standard; but it does not. Most of the departments promised in the programme for *The Review* are represented by articles of permanent value.

The opening article by Ambassador Bryce, while slight, is written with his accustomed charm of style, fair-mindedness and insight. He presents, in what will be a fresh light to many, the profound significance of the impact of Christian upon non-Christian peoples, involving responsibilities which not even the sending of missionaries can satisfy, but which demand a Christianizing of all our relations — governmental, commer-

cial and social—with non-Christian nations.

The first article in the series on the growth of the Christian church in non-Christian lands is a description by Dr. Warneck of the remarkable development of the church among the Bataks, where, in 1861, the characteristic hindrances of animistic heathenism seemed to make the reception of the Gospel an impossibility; where the Gospel seemed to possess nothing to attract the materialistically minded heathen whose one desire was to rid the land of the missionary, and where last year 103,528 out of the population of 600,000 had been received into the Christian church by baptism, in addition to 11,200 candidates for baptism. Little space, however, is taken with the romantic story of this growth; but some twenty pages of *The Review* are given to a discussion of the problems and their solution which the growth of the church involved. This is an invaluable article to every missionary and should be read and re-read.

"The Vital Forces of Christianity and Islam" by Rev. W. H. T. Gairdner is written with the clearness of style with which those who have read "Edinburgh 1910" and "The Reproch of Islam" are familiar. The contribution which lends most permanent value to this copy of *The Review* undoubtedly is that on "The Continuation Committee" by its Chairman, Dr. Mott. This statement should be read and pondered by every missionary. It is an authoritative pronouncement as to the range, variety, and importance of the Continuation Committee and the principles which will govern it. It is this; but it is more. In outlining the work of the Con-

tinuation Committee and giving a vision of its possibilities, Dr. Mott has furnished the most inspiring programme of missionary advance, the clearest definition of the problems of the enterprise, the most comprehensive statement of the present situation, and the most forceful call to world-wide intercession which we have read in an equal space.

This article is followed by others which would require comment if space permitted.

We are frankly enthusiastic over this new addition to missionary periodicals, and have no hesitation in saying that no missionary can afford to be without it.

F. S. B.

Illustrated Game of Radicals. Rev. J. A. Silsby. Presbyterian Mission Press, Shanghai. \$1.00.

This set of cards is ingeniously illustrated and arranged in groups to be played as in the game of "Authors." While going through the different groups, we recalled the old method of learning the radicals by 方字 when such aids to memory as those before us were unthought of. The "game" is a real one and should prove as popular with students of the language—ancient or modern—at evening parties, or during the summer vacation, as any other well-known card game. There are a few errors, which however, can be easily corrected: Card 110, *true*, italics change to Roman.

141-146 西 needs to be added on illustration.

195-200 麥 needs to be added on illustration.

30-35 爻 move slow should be connected with a hyphen.

Illustrated Radical Rhymes with the Radical Ode, and the Radicals Pronounced and Defined. By John Alfred Silsby. Presbyterian Mission Press, Shanghai. 50 cts.

It will be seen that the author has expended a great deal of thought in the preparation of this little book, from which may be gathered his idea of thoroughly mastering the radicals before proceeding to the regular study of the character. We heartily agree with him in this, for we recall how in years past we lost much time in searching for characters simply because we had failed to remember the number and strokes of the radicals. The Radical Rhymes are composed upon a mnemonic method which has been used successfully by many students, and the radicals are all contained in forty-six lines. The Ode is excellent. It has fifteen verses, each verse containing the entire number of radicals contained in a group. For instance, verse seven contains all the radicals of seven strokes. Some of the verses once seen are never forgotten, as they carry one back direct to the nursery rhymes of the long ago. *Thirteen Strokes*,—Numbers 205-208.

Thirteen little frogs 龜 on a tripod 鼎 once sat,

But jumped on a drum 鼓 when they saw a big rat 鼠.

Introduction to the Study of the Shanghai Vernacular. By John Alfred Silsby. Presbyterian Mission Press. Shanghai. \$1.00.

In addition to Radical Rhymes, this little book contains an introduction to the Shanghai System of Romanization, and "Twenty-one Lessons giving a complete list of Shanghai syllables with characters illustrating each tone," so that with a clear-

voiced teacher the student should make rapid and accurate progress. In the preface the author states on good authority that the Shanghai-Soochow vernacular, which is one of the ancient Wu dialects, is used by ten million people, and can be understood fairly well by the more intelligent of the forty-four millions which occupy the whole of the Wu district. He strongly recommends a systematic study of the Romanized in order to be able to recognize the fine distinctions of the dialect.

**Chinese-English Pocket Dictionary with Mandarin and Shanghai pronunciations, and References to the Dictionaries of Williams and Giles.**  
By D. H. Davis and J. A. Silsby.  
T'u-se-wei Press. Shanghai. \$3.00.

We are pleased to see that the authors of this compact and well printed little dictionary have added to this new edition, Mandarin pronunciation according to the Standard Romanization. This should ensure for it a greatly increased circulation. There are 236 pages containing 8,000 characters arranged under their radicals, and against each character are reference numbers to Giles and Williams. The authors state that these 8,000 characters will be found "sufficient for most books," by which we understand ordinary Chinese reading. They also think that the brief definitions given, "will in most cases render the use of the more cumbersome volumes unnecessary." But we would draw attention (especially of beginners) to the fact that this claims to be only "a pocket dictionary," and is not intended for regular use in the study. For no abbreviated work, however excellent, can take the place of

our "Williams" or "Giles" in the investigation of the Chinese language and literature.

J. W.

**Life of Dr. F. F. Ellinwood by his daughter, Fleming H. Revell Co., New York.**

A biography may be both useful and interesting, if it does no more than set forth the struggles of an individual soul; but it acquires a higher value when it exhibits the growth of a great cause under the guidance of a master mind.

Such is the story of Dr. Ellinwood as drawn by a loving hand. Fitted for his life-work by his education, he early became noted as a man of magnetic influence. Appointed secretary of a committee to raise a fund of five million dollars as a thank-offering for the reunion of the old and new school branches of the Presbyterian Church, he "stumped" the country with such success that he was able to report eight millions instead of five.

After this achievement it is not surprising to learn that a college, a great newspaper, and the secretaryship of a Board of Missions competed for his services.

Deciding in favor of the last he devoted his energy for thirty-four years to the two-fold task of superintending the work in the foreign field and promoting the spirit of missions in our home churches.

In the way of supervision he had to make ocean voyages and continental journeys at a time when they were not as easy and expeditious as they now are.

The study of foreign missions led naturally to a study of foreign religions. The Chair of Comparative Religion in New York

University was offered him in his declining years.

His lectures, drawn largely from his own researches, are among the most instructive books on that fascinating subject.

W. A. P. M.

Chinese Legends and Lyrics by Dr. W. A. P. Martin, D.D., L.L.D., Kelly and Walsh.

A book of dainty poems daintily got up. It is dedicated "To the memory of my wife whose love made life a poem and whose presence was a constant inspiration." The following quotation will show what pleasing lyrics are to be found in this little book.

**"Lines inscribed on a fan."**

Of fresh new silk all snowy white,  
And round as harvest moon ;  
A pledge of purity and love,  
A small, but welcome boon.  
While summer lasts, borne in the hand,  
Or folded on the breast ;  
'Twill gently soothe thy burning brow,  
And charm thee to thy rest.  
But ah ! when autumn frosts descend,  
And winter winds blow cold,  
No longer sought, no longer loved,  
'Twill lie in dust and mould.  
This silken fan then deign accept,  
Sad emblem of my lot ;

Caressed and fondled for an hour,  
Then speedily forgot.

*Note*—Written by Pan Tsieh-yu, a lady of the court, and presented to the Emperor Cheng Ti of the Han Dynasty 18 B.C.

World's Student Christian Federation. Reports of Student movements.

An inspiring record of a great world-wide movement. The Report of the Y. M. C. A. for China and Korea is packed full of information and shows in a striking manner the good work that is being done by the Y. M. C. A. in the far East.

The International Institute of China, 尚賢堂. The twenty-seventh and twenty-eighth Annual Reports of the Mission Among the Higher Classes in China.

Gives in a lucid manner a record of the varied activities of the Institute. May be had on application to the Director-in-chief, Rev. Gilbert Reid, M.A., D.D.

Present Day Tracts. C. T. S. List. No. 1 "Men who could not be bought." Rev. J. Vale. \$1.20 per hundred.

Macmillan & Co's. List. A Primer of English for Foreign Students. W. C. Thorley. 1/-.

A very well got up lesson-book. Likely to be extremely useful.

Children of the Dawn. Old Tales of Greece. English Literature for Secondary Schools series. Parts one and two. 1/- each.

La Vache Enragée. Jean Mace 1/-. Siepmann's Primary French Series.

## Missionary News

### Nanking Bible Training School.

The Board of Managers of the Bible Training School met in Nanking, February 8th-9th, 1912. Gratifying interest has been shown in many quarters in the welfare of this school, which is the outgrowth of the movement inaugurated at the Summer Conferences held in Kuling, Mokanshan, and Shanghai in 1910, under the leadership of Dr. W. W. White.

The school opened on September 13th, 1911, in the buildings of the Presbyterian Theological Seminary, which have been loaned for the purpose for the period of two and a half years. In view of the expectation that permanent arrangements will be made for the institution in this place, an additional dormitory, with class-rooms, etc., is under erection, and will be ready for use after the summer. The funds for this building, which come through the Foreign Christian Mission, are given by Miss Myrtle Warren, of Beatrice, Nebraska. The Methodist Episcopal Mission is ready also to invest a considerable sum in the institution. The Board of Managers consists of Chinese and foreign representatives of these two societies, and of the American Presbyterians, North and South, and seven managers at large, chosen from various communions by the Executive Committee charged with the establishment of the School.

The Woman's Bible-school will be somewhat delayed, owing to the Revolution and attendant unrest; but it is hoped the delay will not be long. The men's school enrolled forty-

four students during the fall term, these being men already under training in the affiliating or uniting schools of the missions above mentioned. The morale of the student-body was excellent; and it was evident that great advantage accrued from the union effort. Scarcely two months had elapsed before Nanking became the seat of war, and the school was temporarily disbanded. One of the Chinese teachers, and at least one of the students, passed through thrilling experiences, being in imminent danger of death. But all have been spared, through experiences which must have a strengthening and broadening value throughout life.

Several of the students later joined the army; others have been sent to the front as preachers to the soldiers, under the auspices of the Christian Commission organized in Shanghai, the secretary of which, by the way, is Rev. Chen Ginyung, a member of our Faculty.

There are two courses provided; the advanced course for college graduates and men of similar qualifications; and the training course, for those of more limited education, who feel the call to Christian service. The prospectus of the school will be sent upon application to the President of the institution. Those preparing for the Gospel Ministry, for Bible teachers, Christian work directors, translators, etc., as well as for catechists or lay evangelists, will be given careful training, both in direct Bible-study and in practical Christian work.

J. C. G.

### President Yuan and Christians in Peking.

Early last week the Protestant Christians of Peking met and decided to celebrate the cessation of hostilities and the new Government by having a great mass meeting. It was suggested that His Excellency Yuan Shih-kai should be invited. An invitation was prepared for presentation but how to get it into his hands was the problem, when to the great surprise of all, through the good offices of General Munthe, A. D. C., a personal friend, His Excellency intimated that he would be pleased to receive a deputation of four Chinese Christians in person. Accordingly, the Rev. Cheng Ching-i of the London Mission, Chen Heng-te of the Methodist Mission, the Rev. Li Pen-yuan of the American Board Mission and the Rev. Ku Yor-hsu of the Presbyterian Mission were elected. By special request I was appointed to accompany the deputation to help in the introductions. General Munthe, four Chinese and self, six in all, drove to the Wai-wu-pu, last Friday afternoon. We assembled in the large Reception Hall waiting only a few moments before His Excellency was ushered into the room. Immediately we all stood and the Rev. Cheng Ching-i, speaking for the deputation, said:—"Your Excellency, the great President, we to-day come as representatives of the Protestant Christians of Peking to congratulate you on the present occasion. We recognize that without your valuable aid North China would have been devastated by war, and thousands would have suffered, but we have been saved this calamity and that mostly

through your efforts. In celebration of the new Government and peace we are to hold a mass meeting on the 26th when we trust it will be possible for you to attend and join with us in our time of rejoicing. The prayers of the Christians will ascend on your behalf as you carry on your future labors. Be assured that the Christians wish the highest good of their native land, etc."

The Rev. Chen Heng-te stepped forward and handing His Excellency the letter of invitation, said:—"We, as a deputation, beg to hand you this invitation to our festivities to be held on the 26th. Be good enough to put on one side the affairs of state for a while and join with us in our celebration, when the Christians of Peking are to rejoice at the happy termination of hostilities and the founding of the new Republic, etc."

His Excellency Yuan Shih-kai then replied:—"I am very pleased to receive you here to-day as the delegates of the Christian community of Peking. Three years ago I went into retirement and had decided not again to trouble myself with the affairs of state, but last year our beloved land was thrown into a terrible state of war and bloodshed. There seemed little hope of a peaceful settlement of the trouble for a long time, and civil war threatened with all that that means. After much thought I was induced to return to the task of helping my country and to use my remaining strength for the betterment of our people. It has been very difficult for me, but it seemed from the beginning that a Republic was the only solution of the problem, and I have been exerting myself to bring peace out of chaos.

True, there are many things to be done yet, and you, as the representatives of the Christians, can do much to help in this matter, by exhorting your people to assist in instructing the ignorant of the true meaning of our present condition and the bringing in of a prosperous future for our land. One thing I have determined is that there shall be religious liberty in the future throughout the land. I thank you for your presence here, your prayers, and interest at this time, and can only wish that the churches you represent may be more than ever prosperous, etc.

You have kindly invited me to your celebration, but that will be impossible as the delegates from Shanghai will be here by that time, but I shall depute a high official to represent me on that occasion, etc."

The deputation received military and musical honors, the same as given to Ministers on entry and leaving. Refreshments were served and much animated conversation was indulged in by those present. His Excellency had already cut off his cue and showed plainly on his face, (and head,) the effects of the anxiety of the past few months.

On Monday the 26th a great meeting of Christians was held in Asbury Church, Peking, when His Excellency the President, Yuan Shih-kai, sent a deputy, His Excellency W. W. Yen, of the Waiwupu, son of the late Y. K. Yen of Shanghai and of honored memory. About 3,000 people were present. Addresses were made by several Chinese pastors. Sir Robert Bredon, K. C. M. G., loaned his band, and the following address was delivered by His Excellency Yen on behalf of Yuan Shih-kai.

"The Chinese Christians of the Protestant Churches in Peking hold to-day a Union Meeting to celebrate the establishment of a Republican form of Government in China and to thank God that North China has been delivered from the horrors of war. You have courteously invited President Yuan Shih-kai to attend the meeting, an invitation which he highly appreciates. But at the present moment, when the old governmental machinery is being replaced by the new, there are a thousand and one things which occupy the time of the President, who has few moments at his own disposal. He is unable to come to-day, and has commanded me to represent him at this meeting and to make a few remarks on his behalf.

Protestant Christianity entered the Orient from the Occident over a century ago. The progress of the Church has been slow and difficult, partly because China was conservative in the olden days and regarded anything new with distrust and suspicion, and partly because the missionary workers—speaking a foreign language—could not make their cause clearly understood. In the past few years the spirit of reform prevailed among our scholars, who devoted their attention to Western learning, as well as to Western religions. Thus gradually the objects and policy of Christian missions became known.

Moreover, the different missions have achieved much success both in works of charity and in educational institutions. On the one hand they have conferred many favors on the poor and the destitute, and on the other they have carefully trained up many talented young men.

For doing both they have won golden opinions from all classes of our society. The reputation of Christian missions is growing every day, and the prejudice and the misunderstanding which formerly existed between the Christian and the non-Christian has gradually disappeared, which will surely prove to be for the good of China.

On account of the fact that Christian missions form a subject of Treaty arrangement, they often take on a diplomatic aspect. It is not necessary to discuss here whether such arrangements were in former days indispensable or not, but it is evident that they must change in order to suit present conditions. Many Chinese Christians, realising the modification of circumstances and desiring to remove every vestige of difference between Christians and non-Christians, have advocated the independence of the Church, so as to divest it of all political significance. We must admit that they are far-seeing, and they suggest a proper basis for the future work of Christian missions. They are prompted by love of Church as well as of country.

So long, however, as the constitution of the country has not been promulgated and the article guaranteeing religious freedom has not been formally published, it would hardly be wise or proper to contemplate any revision of the articles in the Treaties relating to Christian Missions. By the grace of Heaven, the Republic of China is an accomplished fact, and in the articles of favorable treatment the Manchus, Mongols, Mohammedans, and Tibetans have been assured of their religious liberty, establishing for the first time

in Chinese history a precedent for religious liberty. When the National Assembly meets and the new constitution is drawn up, we can be assured that such an article will be embodied, to include the other great religions of the world. Thenceforth all obstacles to the liberty of conscience will have been removed from the Republic of China; the five peoples of China will enjoy the blessings of Republican institutions, and the distinctions between Christians and non-Christians will disappear for ever. Members of one great family, with one heart and one soul, we shall all exert ourselves to promote the strength and prosperity and the happiness of the Republic of China."

FREDERICK BROWN.

#### Chekiang Federation Council.

The Fifth Annual Meeting of the Chekiang Federation Council takes place at Huchow on Friday, May 10th, at 9 a.m.

Delegates are requested to send their names as soon as possible to Rev. T. B. Hearn, Methodist Episcopal Mission, Huchow, or to Rev. 倪鴻文, American Baptist Mission, Huchow.

Among the subjects for discussion are: A Common Designation for Churches and Preaching-chapels; Union Hymnbook; Independent Churches; Care and Instruction of the Children of Church Members; Statistics of Missions in Chekiang; Union in Evangelistic Work; Union in Educational work; Religious Toleration, etc.

In accordance with a Resolution of the Council, the Churches of the Province are requested to make the Federation Council,

and the object for which it exists, a subject for prayer on the preceding Sunday, May 5th.

CHARLES THOMSON,  
Secretary.

C. I. M. News.

An interesting series of Bible classes for Christians has recently been held at the South Gate Church of the China Inland Mission at Yangchow, led by Mr. W. P. Knight, who gives all his time to Bible teaching in the Province of Shansi. Mr. Knight writes:—

"The class was composed of both men and women and was divided into two grades. The more advanced group took up studies in the life of the Apostle Paul, and the second class were given lessons on the life of Christ. A blackboard was used at all the sessions, and the lesson of the hour thoroughly taught by the question and answer method. It was most encouraging to note the growing interest of the Christians who gathered day by day, and the rising tide of blessing in the classes. Each day's work was reviewed on the following day before fresh matter was given, thus keeping the instruction in memory and enabling the students to carry along the work as a whole with them. Each student provided a notebook in which all the lessons were carefully copied. At the end of the series, which occupied nine days, an examination was held, and such was the enthusiasm shown and the application given that the majority of those examined obtained 100 per cent. of marks."

Rev. G. F. Easton, in a letter dated, Hanchung, January 11th, 1912, wrote:—

Yours of November 11th, just in, via Sian, breaking the silence of two and a half months! Not a letter has come from the east to Sian since the troubles broke out on October 22nd. We have had a somewhat trying time in these parts. Sisiang is practically an empty city, hundreds have been killed, and many more have fled; our ladies have been unmolested, and the mission house has been the only peaceful spot. Shihpahlip'u, a large busy town six miles from here, has been ruined,—not by rebels, but by our soldiers, and that by order of our Chent'ai! We were closely shut up for a week; a body of mutinied soldiers from Sian, joined by a lot of riff-raff marched on the city, making their base at Shihpahlip'u, where the people were helpless to resist them. On the night of December 26th, at 2 a.m., an attack on the city was attempted, fighting took place just outside, and they were driven back with some fatalities. Next day the soldiers were sent to Shihpahlip'u, but allowed the rebels to walk away and started looting; this occupied four days! The order to burn the place was not carried out, but confiscation is to be the alternative.

A body of mutinied soldiers from Chengtu under T'ien Küin-men were passing up near here, and were sent for by our Chent'ai. These proved to be adepts in the looting business, having already had great experience in Chengtu and the cities along the way. They have now decided to stay here indefinitely! I fear until an opportunity is afforded of looting this city. On the night of December 22nd, a plot for murdering all the officials and looting the city by the Sian soldiers and the local

secret society men was frustrated at the last moment. A number were shot, and many more beheaded. Execution of spies, suspects, wall-scalers, etc., have been an almost daily occurrence for many weeks past, from two to fifteen at a time in all parts of the town. We are under military rule; the civil officials are quite inactive, sitting in

their yamens fearing for their lives.

There is a difficulty about money. I am unable to get silver, though I have, through the help of Hsieh T'ung-ch'ing, obtained a supply of cash for here and Chengku for present use. They don't want to do business, but are obliging, and desirous of helping us.

## The Month

In accordance with the action of the Nanking Provisional Government, the delegates went to Peking to inform Yuan Shih-kai of his election as Provisional President. They were received with great honor. At first they urged Yuan Shih-kai to come south to take the oath of administration; but later, Dr. Sun ceased to insist upon this point; and finally, Nanking decided that the Provisional Government for the time being would be in Peking, and that Yuan should appoint a Premier who should proceed to Nanking to form a coalition cabinet. On March 10th, Yuan Shih-kai was duly inaugurated as Provisional President of the Chinese Republic. The tone of the inaugural ceremony was solemn. The majority of those who congratulated President Yuan were dressed in foreign clothes. President Yuan's declaration was as follows:—

"Since the Republic has been established, many works now have to be performed. I shall endeavor faithfully to develop the Republic; to sweep away the disadvantages attached to absolute monarchy; to observe the laws of the constitution; to increase the welfare of the country; to cement together a strong nation which shall embrace all five races. When the National Assembly elects a permanent President, I shall retire. This I swear before the Chinese Republic."

The Powers have not yet granted recognition to the Republic, but Yuan Shih-kai received from them hearty congratulations; and a resolution was introduced in the Congress of the United States which, if passed, would be tantamount to recognition.

Tang Shao-ji was appointed Premier, and proceeded to Nanking with four of the delegates.

There has been much activity in the matter of loans to the Provisional Government. To the original "Four Nations Group," comprising financiers of Great Britain, France, Germany, and the United States, it was proposed to add Japanese and Russian financiers. The Japanese consented, but so far as is known, the Russians have not yet definitely decided to participate. Negotiations between these international groups and the Provisional Government proceeded to such an extent that considerable money was paid over before a formal loan agreement had been signed. Later, it was found that Tang Shao-ji had concluded a loan with an Anglo-Franco-Belgian Syndicate. The result of this was that the Six Nations Group made a protest in which they threatened to withdraw their help unless the matter of this outside loan was satisfactorily cleared up. Later, it was understood that if the Belgian loan was taken up the Six Nations Group would permanently withdraw.

This brought about a somewhat critical situation.

On February 29th, about 2,000 of Yuan Shih-kai's troops in Peking started rioting. Later, it was stated that about 10,000 were engaged in looting; and for a while, the situation in Peking was exceedingly critical. Foreign troops patrolled in the capital. The disturbance spread to Tientsin and Paotingfu. It was claimed that the disturbances had no political significance: foreigners

were not molested; the disturbances helped to settle the question of Yuan Shih-kai's going south to take the oath at Nanking.

On March 4th, Rev. Frederick Day, of the Anglican Mission, was killed in an unprovoked assault by mutinous soldiers at Chihchow. In general, however, while there have been continued disturbances everywhere, many of the missionaries have found it possible to return and resume work at their stations.

## Missionary Journal

### BIRTHS.

At the London Mission, Hankow, to the Rev. WILSON H. and Mrs. GELLER, of Siaokan, a son (Lawrence Meyer).

At Shanghai, February 25th, to Mr. and Mrs. W. B. PRETTUS, Y. M. C. A., a son (William Winston).

At Foochow, February 26th, to Rev. and Mrs. H. R. CALDWELL, M. E. M., a daughter (Abigail).

At Hongkong, February 27th, to Rev. J. and Mrs. PARKER, C. M. S., Kweilin, S. China, a son (Mansergh James).

At Shanghai, March 23rd, to Dr. JAMES R. and Mrs. COX, Can. Meth. M., a daughter (Lois Elinor).

At Shanghai, March 26th, to Rev. and Mrs. C. M. MYERS, Presbyterian Mission Press, a son.

### DEATHS.

At Dorf Gill, Germany, January 25th, Mrs. G. DOMAY, C. I. M., from tuberculosis.

At Friends' School, Saffron Walden, England, February 28th, GRACE, second daughter of Isaac and Esther

L. MASON, English Friends' Mission, aged 12 years, from pneumonia.

At Yiyang, Hunan, March 3rd, Deaconess DOROTHEA GULDBRANDSEN, Norw. M. Soc., aged 54 years, from heart paralysis.

### ARRIVALS.

February 5th, Dr. T. C. BORTHWICK, Ch. of Scotland M.

February 11th, Dr. P. K. HILL, and Dr. and Mrs. W. A. TATCHELL and child, all Wes. M. Soc.

February 13th, Revs. N. L. WARD, A. J. WILLIAMS and W. M. TRIVETT, all C. M. S.

February 18th, Miss R. ANGWIN, C. I. M., returned from England.

February 21st, Mr. and Mrs. J. H. DADISMAN and child, Y. M. C. A.

February —, Mr. FRED G. WHITE, Y. M. C. A., (Hongkong).

February 23rd, Miss M. E. WAZER, M. E. M.

February 27th, Mr. and Mrs. W. B. SLOAN, C. I. M., from England on a visit; Revs. WALWORTH, TYNG, and GILBERT PENNOCK and Mr. J. A. WILSON, all Am. Ch. M.

March 1st, Rev. C. N. DUBS (ret.), and Rev. W. I. SHAMBAUGH, Un. Ev. Ch. M.; Dr. E. REIFSNYDER and Miss M. J. IRVINE, both Wom. Un. M.

March 4th, Miss EGERTON, S. P. G.

March 9th, Mr. A. C. GRIMES, (ret.), A. B. C. F. M.

March 10th, Miss L. L. SHIPHERST, C. I. M., from N. America.

March 11th, Misses GOOCH (ret.) and MASSEY, Wes. M. Soc.

March 16th, Mr. and Mrs. ELMER YELTON, Y. M. C. A.

#### DEPARTURES.

January 30th, Rev. SPENCER JONES, for England.

January 31st, Miss M. BRIMSTIN, Can. Meth. M., for Canada, via Europe.

February 1st, Miss L. P. BOGGS, M.D., M. E. M., for U. S. A.

February 2nd, Rev. and Mrs. G. H. CHARTER and Rev. and Mrs. J. WATSON and family, Eng. Bapt. M., for England.

February 4th, Mr. and Mrs. LRONARD WIGHAM and two children, and Mr. E. B. VARDON, all F. F. M. and all for England.

February 5th, Rev. and Mrs. T. DE C. STUDDERT and sons, C. M. S., for England; Miss A. J. HENRY, M.D., Can. M. E. M., for Canada, and Miss RICHMOND, for U. S. A.

February 17th, Dr. and Mrs. R. T. BOOTH and family and Miss N. BOOTH, all Wes. M. Soc., and all for England.

February 25th, Mrs. W. N. BREWSTER, M. E. M., for U. S. A.

February 26th, Mr. and Mrs. C. H. S. GREEN, Miss J. GREGG, and Miss

A. MELLOR, all C. I. M., for England, via Siberia.

February 26th, Misses A. M. L. HULTKRANTZ, A. O. FORSSBERG, M. BJORKLUND, and A. GUSTAFSSON, all C. I. M., for Sweden, via Siberia.

February 27th, Mr. V. RENIUS, Mr. and Mrs. S. BERGSTROM and two children, Mr. A. B. GJELSETH, and Misses D. LINDVALL, H. LUNDVALL, A. SKOLLENBERG, A. SWANSON, E. PETERSON and C. WALLENBERG, all C. I. M., and all for North America.

March 1st, Rev. and Mrs. J. V. LATIMER and family, Am. Bapt. F. M. S., for U. S. A., and Rev. and Mrs. F. K. MADELEY and family, Eng. Bapt. M., for England.

March 2nd, Miss M. ALLEN, C. I. M., for England.

March 3rd, Miss C. ANDERSON, C. I. M., for Sweden, via Siberia.

March 5th, Bishop J. W. BASHFORD, M. E. M., for U. S. A., and Rev. and Mrs. J. GENAHR, Rhenish M. Soc., from Hongkong, for Germany.

March 11th, Mrs. A. P. QUIRBACH and child, Misses PANSY MASON and M. Wood.

March 12th, Rev. G. and Mrs. ANDREW and son, Mrs. W. W. CASSELS and daughter, Mr. and Mrs. H. E. V. ANDREWS and infant for England, Mrs. R. GILLIES for England, via Siberia, all C. I. M.

March 15th, Mrs. W. H. DAVIDSON and family, F. F. M., for England.

March 18th, Rev. W. F. BEAMAN and Miss H. M. RAWLINGS, both Am. Bapt. F. M. S., Mr. and Mrs. T. M. ELLIOTT and two children, Y. M. C. A., and Miss L. C. BABER, M. E. M., all for U. S. A.

